

Śramana Bhagavān Māhāvîra

Śrî Mahodaya Press-Bhavnagar

SRAMANA BHAGAVAN MAHAVIRA.

VOL. II. PART I.

Containing
116 Sūtras of Kalpa Sūtra.

Muni Ratna Prabha Vijaya
Disciple of
Śāsana Samrāt Ācārya Mahārāja
Śrīmān Vijaya Nemisūrīśvaraji.

With an Introduction
by

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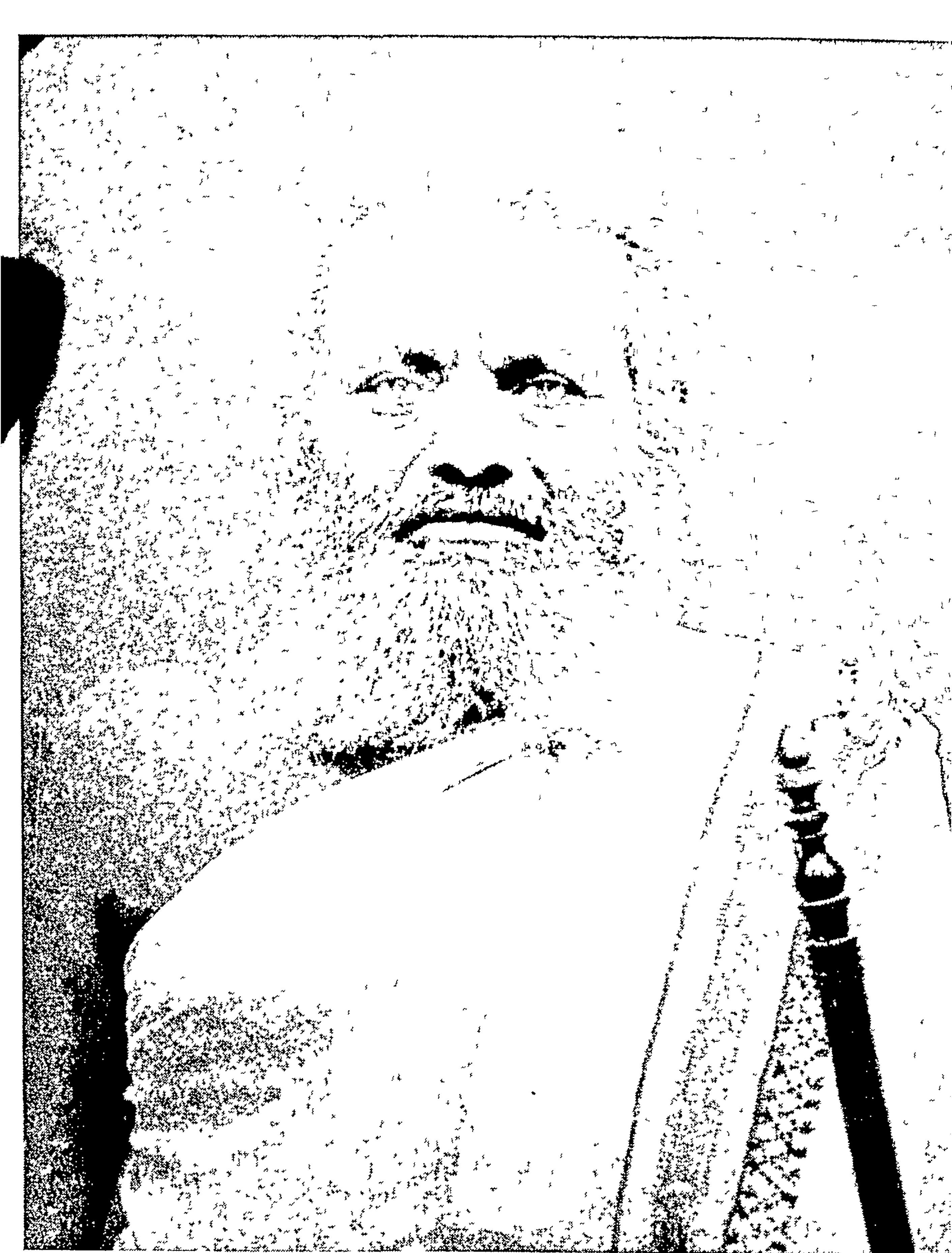
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HIS HOLINESS ACĀRYA MAHĀRĀJA

SRÎ VIJAYA NEMISŪRÎŚVARAJI

DEDICATED

INTO

THE LOTUS-LIKE HANDS

OF

MY MOST REVERED GURU

SARVA-TANTRA SVATANTRA, JAGAD-GURU

ŚĀSANA SAMRĀṬ, SŪRICAKRA CAKRAVARTI

TAPĀGACCHĀDHIPATI, TĪRTHODDHĀRAKA

BHAṬṬĀRAKA

HIS HOLINESS ĀCĀRYA MAHĀRĀJA

ŚRĪ VIJAYA NEMISŪRĪŚVARAJI

By

His most grateful and obedient

Pupil

RATNAPRABHA VIJAYA



Late Seth Jamnabhai Bhagubhai

Sri Mahodaya Press-Bhavnagar

Late Śeth Jamnabhai Bhagubhai.

Born on Posa sud 2 nd of Vikrama Samvat 1915, Śeth Jamnābhāi was educated at a Vernacular School at Ahmedabad. After leaving the school he studied at home.

Both the parents of Śeth Jamnābhāi-his father Śeth Bhagubhāi Premchand, and his mother Śethāni Pradhānabāi-were highly religious; and it was through their imbibing him, from his very infancy, with the Teachings of the Tīrthaṅkaras; that he formed the habit of daily-worshipping with due ceremony the images of the Jineśvaras early in the morning, of performing at least one Sāmāyika daily, of observing fasting and vows of penance on auspicious days of the Tīrthaṅkaras, and a strong desire of alleviating the miseries of human beings and of lower animals, and of doing many benevolent works.

Like his elder brother Late Śeth Mansukhbhāi Bhagubhāi, he was very fond of horses and elegant carriages. His horses were strong and attractive. They had moderate work and highly nourishing diet Śeth Jamnābhāi was very careful that his horses were well taken care of, and he would often like to supervise their feeding. Śeth Jamnābhāi was fond of horse-riding and self-driving. He very often used to drive a pair of beautiful horses in his open wagonette carriage. He was a very careful fast-driver. He had separate pairs of horses for different hours of the day. A pair of horses once used, will not be used again for the day In the latter part of his life, he had left off self-driving.

Gujarat Spinning and Weaving Co. Ltd. popularly known as Juni (old) mill, was the first cotton mill started by Late Śeth Mansukhbhāi. When the Gujarat Ginning and Manufacturing Mill Ld, popularly known as Navi (New) mill was

built and when it commenced working four years later, the management of the old mill was entrusted into the hands of Śeth Jamnābhāi The cotton-goods prepared by the mill found market in various parts of India and Africa, and the mill very soon became well-known. Śeth Jamnābhāi used to attend it daily in the morning and in the afternoon. Śeth Jamnābhāi had a very competent hard-working Manager, Mr. Shivabhāi Harilāl Satyavādi who worked under him for more than thirty years. Śeth Jamnābhāi's mill was considered as a very *lucky mill and it was unusually free from serious fires* and grave accidents. Later on, Śeth Jamnābhāi had Purshottam Spinning and Manufacturing Mill added to his share. After the death of Śeth Mansukhbhāi, the *management* of Motilāl Hirābhāi Mills popularly known as Teliā Mill was entrusted into the hands of Śeth Jamnābhāi

It generally happens that with the acquisition of wealth, and expansion of an affluent and ever-increasing prosperous condition, desires for the enjoyment of sensual pleasures and the formation of vicious habits become prominent, and ideas about leading a virtuous life for the betterment of one's condition during the next life and for the attainment of Mokṣa Mārga,-the Path of Final Emancipation-become far and far remote. But it was quite different with Śeth Jamnābhāi.

Born and carefully bred up in a rich family with highly religious proclivities, Śeth Jamnābhāi was very polite, God-fearing and benevolent. Anger or any other pernicious passion was never seen on his innocent face. Śeth Jamnābhāi used to perform Pratikramaṇa ceremony daily. He used to observe a vow either of Navakāraśī (taking of food and drink materials at least 48 minutes after sun-rise) or Paurīṣī (taking of such articles at least 3 hours after sun-rise). He would always take his food and drink, after worshipping the images of Jineśvaras. Although he may be very busy in other matters, he would never dispose off his daily Pūjā hastily. He would always do it patiently and with a perfect equanimity of mind.

He would never entrust the work of bathing the images and making them dry with clean cloths to the Pujāri, but he would do every thing himself.

It was his daily habit to have Snātra Pūjā in the temple. During the Snātra Pūjā, one rupee was daily placed under the image of the Tīrthaṅkara and a quarter rupee under the Siddha-cakra. After the ceremony was over, the amount was daily put into the Bhandāra in the temple. At the time of phala-pūjā, two cocoanuts and excellent sweetmeats were daily placed on two svastikas of rice-grains. During the last forty years, all the articles of food prepared in his kitchen were placed before the image of the Tīrthaṅkara. The dish of food sufficient for two or three persons was then daily given away to the gardener.

Whenever Śeth Jamnābhāi was not able to do Pratikramaṇa or Sāmāyika even on account of illness, he would daily have one rupee put into the temple-bhandāra. The income of his family-temple amounting to seven or eight hundred rupees, was sent every year for the maintenance of the temple at Haripura.

Śeth Jamnābhāi used to observe four separate fasts during the Paryuṣaṇa Holidays. Besides these, he used to observe a fast on Jñāna Pancami, Mauna Ekādaśi, Kārtika sud 15, Caitra sud 15 and on Āśāda sud 15. He did not take food after sun-set He was using boiled water for drinking. He had stopped taking green vegetables and fruits on twelve days during the month, and he did not take even plantains or mangoes on those days.

Śeth Jamnābhāi had a large garden to his bungalo in which rose-flower plants and other plants yielding flowers suitable for worship in Jaina temples, were grown in abundance. These flowers were daily sent to several temples in the city and to the temples at Kalol and Bhoyani. Out of 2000 flowers which was the usual daily out-put, 600 flowers were sent

through his mali (gardener) for the temple at Kalol and for Bhoyaṇi-400 for his own temple, and the remaining 1000 flowers were distributed to various temples in the city. In case of greater or lesser out-put of flowers, the number of flowers sent to each temple will be correspondingly increased or decreased.

Śeth Jamnābhāi had 35 servants in his bangalo who can do ony piece of service at the slightest hint, but when one daily sees Śeth Jamnābhāi getting down, from his Brougham, Carriage yoked to white horses, either at Śeth Hathising Kesarising's Bāharni Wadi outside Delhi Gate or at the temple of Mahāvīra Swāmi Bhagavān on Richey Road (which it was his daily habit of visiting), himself carrying a number of flowers in a clean cloth for the worship of Jineśvara Bhagavān in those temples, one cannot withold the impression that he was the true devotee of Jineśvara Bhagavāns.

Śeth Jamnābhāi was very fond of hearing various Pūjās composed by different Ācāryas of former times. He was a member of Śeth Joitārām's Toli-an assembly formed by Sheth Joitārāmabhāi-a highly religious man,-with the object of teaching others the recitation of the various Pūjās composed by different Ācaryas, with the accompaniment of cymbals and other musical instruments. The members used to go voluntarily in a body, to different parts of the city wherever they were requested to go, for Pūjā. Being a member of the said Toli-Śeth Jamnābhāi knew the correct tunes of various Pūjās and he would very often recite them quite correctly with the accompaniment of musical instruments. Even during the latter portion of his life, Śeth Jamnābhāi will not miss an opportunity of going to these Pūjās, however busy he may be in other matters.

Śeth Jamnābhāi was rendering much service to Sādhus and Sādhvis by supplying them medical aid and the materials useful in their illness. Every year, Śeth Jamnābhāi was giving

clothes, utensils, and other materials worth about three to five thousand rupees to all the Sādhūs and Sādhvis in the town.

Śeth Jamnābhāi entertained very high respect for his ancestral Guru, Pannyās Dayāvimalaji and his disciples, Pannyās Saubhāgyavimalaji and Muni Mahārāja Muktivimalaji. During their illnesses, Śeth Jamnābhāi had obtained excellent medical help and spent hundreds of rupees on each occasion. Even after their deaths, he spent thousands of rupees in Pūjās and Mahotsavas.

Śeth Jamnābhāi, spent thousands of rupees in having Sacred works written and in having them printed.

During his leisure hours, Śeth Jamnābhāi used to read stavanas (eulogical compositions of the virtues of Tirthankaras), dharma-kathā (religious stories), and biographies of religious persons or have them read out.

Śeth Jamnābhāi would very often give financial help privately to people who were in affluent condition before, and who had been reduced to penury. In the same way, he would help distressed, miserable, and needy persons. He would always look to the requests of deserving persons with extreme kindness and would invariably respect them.

One of the noblest traits of Śeth Jamnābhāi's character was that he did not like to displease anybody. Any one coming to him for help was sure to get it. He would not disappoint any one. His house was not a place of disappointment. It was an abode of hope, consolation and mercy. In case of co-religionists, the help will come so secretly that none else but his confidential man will know it.

During the latter part of his life, Śeth Jamnābhāi was not able to attend on the occasion of marriage or dinner-parties of his friends and acquaintances owing to old age, but he did not fail to attend their funeral or such-like functions. Processions and religious ceremonies in connection

with jala yātrā, Śānti-Snātra, kalyāṇakas (auspicious days of Tīrthaṅkaras) will be invariably attended by him, even with some personal inconvenience.

It generally happens that during Divāli Holidays, people like to come home and enjoy the happiness of worldly pleasures along with their family-members. The fact is, the Divāli day is the Nirvāṇa-day of Tīrthaṅkara Bhagavān Mahāvīra Swāmi, and the day of Kevala Jnāna of Gaṇadhara Mahārāja Gautama Swāmī; and as such instead of wasting time, money, and energy, in so-called worldly pleasures, in sinful talks, and in wicked actions, persons desirous of the happiness of Final Emancipation, should always pass such auspicious days, in meditations for the Elevation of Soul. During the last thirty-five years of his life, Śeth Jamnābhāi used to pass the Divālī -day, in Pūjā of Jineśvaras, Pratikramaṇa and meditation at any one of the sacred places. In this way, Śeth Jamnābhāi visited Bhadreśvara, Kulapākaji, Bhāndaka, Girnāra, Tārangāji, Ābuji, Kumbhāriāji, Samet Śikhara, Phalodhi, Rāṇakapur, Kesariaji, Idar, Jaghadia, Serisā, Pānsara, Bhoyani, Sankheśvaraji, Mātar, and many other places of worship. Śeth Jamnābhāi used to go on pilgrimage to Shatrunjaya Hill near Pālitānā almost every year. Whenever he went on pilgrimage, he used to invite his friends, relatives and acquaintances to accompany him. There Śeth Jamnābhāi always inquired into the financial condition of the various Institutions, and he would invariably help them handsomely.

Ever since the Bhoyaṇī Tīrtha of Tīrthankara Mallīnāth Bhāgavān came into existence in Vikrama Samvat 1938, a Navakārasi (a dinner to all Jains) is given every year by Śeth Jamnābhāi on Māha Sud 10-the day of the installation of the pratimā of the Jineśvara Bhagavān in the temple. The management of the Bhoyaṇi and Sankheśvara Kārakhānā (religious firm) is in the hands of Śeth Jamnābhāi.

Before the establishment of Bhoyaṇī Tīrtha, Mātar near Kaira, was considered as a very prominent place of pilgrimage

to Sācā Deva (True God) in Gujarāt. Śeth Jamnābhāi spent a very large amount of money in repairing a portion of the temple.

There was no Jaina temple at Kalol. At the request of the Jaina Saṅgha, a beautiful temple was built by Śeth Jamnābhāi. The Temple, its surrounding buildings, and pratiṣthā (installation of a Tīrthaṅkara's image in the temple) cost him one to two lacs of rupees. The pratiṣthā of the temple was done by Śasana Samrāt Ācārya Mahārāja Vijaya Nemisūriśvaraji. The entire gentry of Ahmedabād including Sir Chinubhāi Mādhavlāl Baronet, was present on the occasion.

Śeth Jamnābhāi had a spacious Dharmaśāla built at Kumbhāriyāji. He also donated a substantial sum for the repair of temples in Mārwār.

Two years previous to his death, Śeth Jamnābhāi had a large Dharmaśālā built in his wandā known as Śeth Bhagubhai's Wandā with a small temple. Brass utensils and bedding are kept for the use of pilgrims. Śasana Samrāt Ācārya Mahārāja Vijaya Nemisūriśvaraji did the pratiṣthā of the temple.

For the last thirty-eight years, Śeth Jamnābhāi has been maintaining a charitable dispensary known as Śeth Jamnābhāi Homoeopathic Dispensary, with a daily average of 900 to 800 patients, at 700 to 800. an annual cost of Rs 7000 to 8000.

While providing facilities for alleviating the sufferings of human beings, Śeth Jamnābhāi did not forget to alleviate the miseries of dumb creatures-lower animals-cows, buflaloes, bulls, sheep, goats, and other animals. He built resting-houses for them at Rāncharḍā, spent thousands of rupees for their fodder, and helped the local Khodā-Dhora Pānjiāpole (Resting-house for cattle and maimed animals) several times with thousands of rupees.

During the famine of Vikram Samvat 1956, Śeth Jamnābhāi's charities were very liberal. Besides, he had a cattle-

camp near Kānkaria Tank, outside Jamālpur Gate, with an accomodation for 10000 animals. Thousands of animals were saved from the jaws of death by his timely help. Whenever there was scarcity of fodder, Śeth Jamnābhāi used to help the Pānjrā Pole.

There was a sinful blemish on Ahmedabad. Ever since the building of the temple of Bhadra Kali Devi, near Bhadra Gate, in Ahmedabad, a goat was sacrificed before the Devī on Durgāstami day every year. Some persons thought of preventing the himsā (killing of the animal). A few of them volunteered to save the life of the animal. They remained quite near the place where the goat was to be killed. As soon as the time for the slaughter of the animal arrived, one of them–a very active and desparate man–sprang out of the crowd and ran away with the goat from amidst a crowd of four to five thousand Brāhmaṇas and non-Brāhamaṇas. None had the courage to follow him Great disturbance arose, and the peace of the town was at stake. The Pūjāri, then, approached the District Collector Mr. Hartshorne. At the Collector's suggestion Śeth Jamnābhāi Bhagubhāi, Śeth Mangaldās Girdhardās, and Śeth Sārābhāi Dāhyābhāi, were called to his bunglow. An agreement was made in the presence of the Collector, and it was settled to stop the killing of any animal in the temple, and a sum of ten thousand rupees was deposited on the name of the Pūjāri, out of the interest of which sum, an excellent Pūjā with abundant materials was to be made for the Devī and a dinner-party was to be given to Brāhmaṇas, on the Dūrgāstami day, every year. Half the amount was given by Śeth Jamnābhāi and the remaining half by Śeth Mangaldās. Both the welknown Śethias were thus chiefly instrumental in putting a stop for ever, to the killing of an innocent animal every year which was in existence for more than five hundred years.

During the last two years of his life, Śeth Jamnābhāi had a slight increase of blood-pressare. But on account of regular habits and careful dieting, there was no serious illness.

During the last twenty-five years of his life, Śeth Jamnābhāi used to go, every year, to Dumas (8 miles from Surat) and pass the three months of summer there. He would return to Ahmedabad when the rainy season had set in.

In the summer of Vikrama Samvat 1981, Śeth Jamnābhāi as usual, was living at Dumas. On Jaista Vad 14 he had Pūjā of Antarāya Karma by Pandit Śrīmān Vīra Vijayaji Mahārāj in the beautiful Jaina temple at Dumas, in the afternoon, with the accompaniment of songsters and musical instruments from Sūrat. He himself was in the temple for two hours reciting several Pūjas. The next day i. e. Vad 15 he ordered out excellent fruits, flowers, sweet-meats etc, from Sūrat for a Pūjā on a grand scale on Aśāda Sud 1 (it being the first day of the month), and had requested a number of persons from Surat to be present at the Pūjā on that day.

In the afternoon, His Highness the Mahārāj Sāheb of Dhrāngadhrā, who was leaving Dumas and going away to Dhrāngadhrā, gave have him a visit at his (Śeth's) bunglow. Śeth Jamnābhāi himself treated him hospitably with tea, sweet-meats, pān-supāri, garlands etc. and walking as far as the foot-steps of the verandah under the portico of which his motor-car was waiting, he wished him a happy journey.

His family-physician Dr Trikambhāi was always with him during the season. In the evening Śeth Jamnābhāi did not like to go out for a walk, but he kept sitting in a comfortable arm-chair on the verandah, talking merrily with his family-members, who were always with him.

Feeling sleepy, at about ten o'clock, Śeth Sāheb went to bed in an adjoining hall. Other members of the family including Shethāṇi Mānek Ben, Babābhai, Dr. Trikambhāi, Vimalashā, Kikābhāi, Chimanlālbhāi etc, kept sitting on the verandah gossiping till late at night. At about one o'clock, all of them dispersed and went to their individual places for sleeping.

A few minutes later, Śeth Jamnābhāi who was always lying on sides, had a violent jerk in his body and he at once turned lying flat, with eyes wide awake. The attendant who was gently shampooing his body, fearing danger, at once called out Śethāṇi sāheb from the adjoining room. She tried to talk with him but her efforts proved futile. She at once shouted out to Dr. Trikambhāi who had just gone to the upper floor. He hurriedly ran down-stairs and found that there was no pulsation in the radial artery and that his heart had stopped beating. He was dead.

The news of his death was telephoned from Sūrat. Many of his relatives, friends and acquaintances including Śeth Maṇecklālbhāi, Śeth Jivanlal Girdharlāl, Śeth Sārābhai Hatthising, Marsden Brothers etc. came to Dumas by the morning train. Many of his friends and acquaintances came from Sūrat. About a thousand persons were present at his cremation which took place on an open ground near sea-face.

'Man proposes and God disposes' Who knows what will happen the next moment? Death is inevitable in this world. Persons who have done good benevolent actions during this life, have no fear from Death. Only the wicked have to fear it. One should, consequently follow the noble example of Śeth Jamnābhāi in doing benevolent deeds according to his means.

After the death of Śeth Jamnābhāi, his widow Śethāni Manek Ben, took the entire management into her own hands and she managed all the affairs ably.

The management of the Bhoyaṇi and Sankheśvara Kārkhāna which was in the hands of Śeth Jamnābhāi is till now in her hands. The Institution has profited much by her sound advice.

Śeth Jamnābhāi was an active and very benevolent member of Ahmedabad Khodā Dhor Pānjrā Pole. After his death, although Śethāni Mānek Ben is not a member, she takes keen interest in the welfare of the Pānjrā Pole. Majority of

the meetings of Pānjrā Pole committee are held at her bunglow and she helps the institution handsomely.

At the death-bed of Śeth Jamnābhāi, Shethāni Mānek Ben declared to give one lac of rupees in charity after him. The amount was decided to be given away in six months' time. Applications from various religious institutions were invited. About 400 applications came in with various requests. The sum was found to be insufficient. She increased the amount by one lac and a half. Two lacs and fifty thousand rupees were thus distributed.

About two years after the death of Śeth Jamnābhāi, in accordance with his express desire, Shethāni Manek Ben celebrated an Udyāpana Mahotsava on a grand scale, in her bunglow, in which in addition to the Udyāpana Pandal there was an exact representation of Śatrunjaya Hill with the various Tunks. The pilgrimage to Śatrunjaya Hill had been temporarily closed by the Jaina Community. Thousands of persons used to come for Darśana every day and even after the temple was closed at 8-30 P. M. thousands of Jains and non-Jains were listening to melodious tunes of the Masak Band of Dhrāngadhrā State, till late at night. Religious ceremonies were performed by Śāsana Samrat Ācārya Mahārāja Vijaya Nemisūriśvaraji. The Upādhyāya Padvi and Ācārya Padvi of Ācārya Mahārāja Śrī Nandana Sūriji Mahārāja was done during the Mahotsava at an additional expenditure of twenty thousand rupees. A sum of fifty thousand rupees was donated to the Ahmedabad Khodā Dhor Pānjrā Pole.

The supervision of decorative work and of the construction of Śatrunjaya Hill to a scale, was placed in the able hands of Nagarsheth Kastoorbhāi Manibhāi. The arrangement of electric lights and their management was entrusted to her clever and experienced engineer Mr. Burjorji. The Mahotsava seems to have cost her at least two lac and a half rupees. Although there have been numerous religious ceremonies and Mahotsavas in Ahmedabad in former years, a Mahotsava of

such an elegance and grandeur has, not till now, been celebrated by anybody.

After a year and a half, (V. S. 1884) the reconstruction with excellent makrānā marble of a portion of the temple of "Sāchā Deva" at Mātar, which was going on for five years at an enormous expense, was now completed and ready for pratisthā. The pratiṣthā ceremony was performed by Śāsan Samrāt Ācārya Mahārāj Vijaya Nemīsūriśvaraji. The Mahotsava with the attendant dinner-parties, was enjoyed by thousands of devout persons of both the sexes from the neighbouring town and villages.

Shethāṇi Māṇek Ben is kind-hearted, philanthropic and wise. Walking on the foot-steps of Śeth Jamnābhāi, she has done many charities. Her kitchen is very free. No one approaching her for help will ever return disappointedly.

It seems that the charities of Śeth Jamṇābhāi shine out brilliantly by the extensive and more liberal charities of Shethāni Mānek Ben.

INTRODUCTION.

1. The Text and its Authorship.

This part of the work named "Śramana Bhagavān Mahāvīra" relates the biographical account of Vardhamāna Swāmî or Śramana Bhagavān Mahāvîra, the last (twenty-fourth) Tîrthankara of the present series of twenty-four Tîrthankaras of the Jaina.

The story runs from his coming into the state of foetus upto his renouncing the worldly life, and entering the ascetic life at the age of 30 years. This much material has been contained in the first hundred and twelve sūtras of the Kalpa Sūtra.

The Kalpa Sūtra has been held in high esteem by the Jainas for more than fifteen hundred years. Being read and preached every year during the Paryuṣanā holidays, it is some times called Paryuṣaṇā Sūtra. Since the text of the Kalpa Sūtra has been comprised into 1200 gathās, the work is known as " Bārasā Sūtra " also.

The text of the Kalpa Sūtra has been divided into three parts. (1) Jinacaritra or Lives of Jinas, which is almost parallel to Lalita Vistarā a similar work on the life of Gautama Buddha; (2) Sthavirāvali or List of Sthaviras which relates the account of a lineage of Sthaviras and (3) Sāmācarî or the Rules of Yatis, which constitutes the most essential part of the work, because it lays down various rules for the Jaina ascetics to practise during their ascetic life.

The authorship of the Kalpa Sūtra, in general, has been attributed to Śrīman Bhadrabāhu Swāmī, the last Śrutakevalī who could remember the twelve Aṅgas with their fourteen Pūrvas. But the entire Kalpa Sūtra does not seem to be the composition of Bhadrabāhu Swāmī.

Professor Weber has discussed this problem well in his treatise on the Śacred Books of the Jainas. He has tried to ascertain that the whole Kalpa Sūtra is incorporated as the Eighth Lecture in the Daśāśruta Skandha Sūtra of the fourth Cheda Sūtra.

According to him, Sāmācari (Rules for Yatis) has been composed by Bhadrabāhu Swāmi, but the other two divisions viz. Jinacaritas and Sthavirāvalī might have been added by Devaiddhi Gaṇī later on. But we cannot agree with Prof Weber in believing Devarddhi Gaṇī as the author of Jina Caritras. For if it were so, the tradition might not have left such an important fact unnoticed. This may not apply to the case of Sthavirāvalī which consists of four or five distinct treatises, only put together and added by Devarddhi Ganī to the Lives of the Jinas.

It is an old custom with the Jainas to recite the hymns of Kalyānakas at the time of worshipping the images of the Tīrthaṅkaras. It is with these Kalyānakas that the lives of Jinas are chiefly concerned and it is none but this motive that induces an author to treat so largely of so barren a subject as has been done in the Kalpa Sūtra.[2]

2. Origin of the Sacred Works of the Jainas.

In spite of many points of resemblence between Jainism and Buddhism, both are independant religions. It is not correct to assert that Jainism is a subordinate form of Buddhism or that Jainas have branched off from Bauddhas.

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2. cf. Sacred Books of the East Vol. XXII. Introduction pp ii—iii.

Jainism has an origin independant from Buddhism and has a development peculiarly its own. Really speaking, both Jainism and Buddhism owe to the Brāhmanas especially their Saṃnyāsins the groundwork of their philosophy, ethics and cosmogomy [3]

It is interesting to note here the comparision between the five Buddhist vows and those of the Jaina ascetics. The Buddhistic vows nearly agree with those of the Jaina ascetics.

In all, the Buddhists have Eight Precepts of which the first five are binding on every Buddhist, while the rest are only recommended to pious laymen.[4] —

i One should not destroy life.
ii One should not take that which is not given.
iii One should not tell lies.
iv One should not become a drinker of intoxicating drinks.
v One should refrain from unlawful sexual intercourse—an ignoble thing
vi One should not eat unseasonable food at night.
vii One should not wear garlands or use perfumes.
viii One should sleep on a mat spread on the ground.

The vows (Mahāvratas) of Jaina ascetics are these:—

i Not to destroy life (ahimsā)
ii Not to tell lies (sūnrita)
iii Not to take that which is not given (asteya)
iv To abstain from sexual intercourse (brahmacarya)
v To renounce all interest in worldly things, especially to call nothing one's own (a-parigraha).

The first five Precepts of both the sects resemble each other so strikingly that there is no wonder if one believes

3. cf. Sacred Books of the East Vol XXII. Introduction.
4. cf. Rhys Davids, Buddhism p. 139.

that one sect borrowed the principles from another. It is very hard, however, to ascertain as to which sect borrowed from which, and the question whether the Jains or the Bauddhas were the borrowers remains unsolved. But it can be shown easily that neither of them has, in this regard, any claim to originality but that both have only adopted the five vows of the Brāhmanic ascetic (Saṃnyāsin). The latter has to keep the following five vows[5]:—

i Abstention from injuring living beings.
ii Truthfulness.
iii Abstention from appropriating the property of others.
iv Continence.
v Liberality.

Thus the first four great vows of the Samnyāsin agree fully well with those of the Jaina monk and are ennumerated in the same manner. It is therefore probable that the Jains have borrowed their own vows from the Brāhmanas and not from the Buddhists, because the latter have changed the order of the vows, making truthfulness the third cardinal virtue instead of giving it the second place. Besides, it is highly improbable that they should have imitated the Buddhists, when they had in the Brāhmanic ascetics much older and more respected models.

It should be noted that the monastical order of the Jains and Buddhists though copied from the Brāhmaṇas was chiefly and originally intended for Kṣatriyas.

Buddha, as Prof. Oldenburg points out, speaks of his religion as that for the sake of which, sons of noble families leave the house and enter the state of houselessness[6].

That the Jains also gave the Kṣatriyas the preference over the Brāhmaṇas is proved by the curious legend about the

5. cf. Baudhyāyana II. 10, 18, See Buhler's translation, Sacred Books of the East Vol. XIV. p. 275.

6. Mahāvagga I. 6,12.

transfer of the foetus of Mahāvīra from the womb of Brāhamani Devānanda to that of Kṣatriyāni Triśalā, it being alleged that a Brāhmaṇi or another woman of low family was not worthy to give birth to a Tīrthaṅkara.[7]

Now we shall decide the age of the extant Jaina Literature. Since it was the tradition of the Jaina preachers to preach the principles of their religion orally and keep them in memory, we can easily deduce the theory that the Jaina Literature or at least some of its oldest works were composed many centuries before they were reduced to writing.

The redaction of the Jaina Canon or the Siddhāntas, took place, according to the unanimous tradition, during the council of Vallabhi, under the presidency of Devarddhi Gaṇī The date of this event 980 (or 993) A. V. corresponding to 454 (or 467) A. D[8] is incorporated in the Kalpa Sūtra.[9]

The tradition says that Devarddhi Gaṇī kṣamā-śramaṇa, perceiving the Siddhāntas in danger of becoming extinct, caused them to be written in books. Before that time, the teachers never used the books, but after that time, they did use books. To provide every teacher or at least every Upāśraya with copies of the Sacred Books, Devarddhi Gani must have issued a large edition of the Siddhāntas.

The date of the origin of the extant Jaina Literature cannot be placed earlier than about 400 B. C. because the tradition of the Śvetambaras[10] says that after the twelve

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7. This legend is rejected by the Digambaras, but the Śvetāmbaras staunchly uphold its truth. As it is found in the Ācārāṅga, the Kalpa Sūtra, and many other works, it cannot be doubted that it is very old.

8. Dr. H. Jacobi's Introduction to the Sacred Books of East Vol. XXII p. XXXVII.

9 cf. Sūtra 148 of Kalpa Sūtra.

10. cf. Pariśiṣta Parvan IX.

years' famine, while Bhadrabāhu Swāmī was the head of the Church, the Angas were brought together by the Conference of Pātaliputra. Now, Bhadrabāhu's death is placed 170 A. V. by the Śvetambaras.[11] He lived, therefore, under Chandragupta Maurya, who is said to have ascended the throne 155. A. V.[12] This, therefore, shows that the date of the collection of the Jaina Canon falls somewhere about the end of the fourth or the beginning of the third century B. C.

According to the tradition of the Jainas, it is said that the religious principles of the Jainas came into existence right from the time of Riṣabha-deva Swāmi, the first Tīrthankara of the present series. When the religion was exalted to a high rank during the time of several Tīrthaṅkaras, the tradition continues, the sacred works were composed, but during the intermediate period of disorder and anarchy these works disappeared, and again came into existence during the time of a new Tīrthaṅkara. Sacred works of all the Tīrthaṇkaras are almost the same as they preached the same principles, and the lives of all the Tīrthankaras are almost similar in principal characteristics.

Like his predecessors, Śramaṇa Bhagavān Mahāvīra also had got his preachings composed in books. These preachings have been arranged by his Ganadharas in 12 Angas.

Besides these Aṅgas, we are told by the Śvetāmbaras and Digambaras, there existed other and probably older works called Pūrvas, of which there were originally fourteen. The knowledge of these Pūrvas was gradually lost, till at last it became totally extinct.[13] A detailed contents of twelve Angas

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11. According to the Digambaras, the death of Bhadrabāhu Swami occurred 162. A. V.

12 Prof. Max Muller assigns to Chandragupta the dates 315-291 B. C. According to Westergard and Kern, the date of Chandragupta is 320 B. C.

13. The tradition of the Śvetambaras about the fourteen Pūrvas is this:—The fourteen Pūrvas had been incorporated

and consequently of the Pūrvas has been given in the fourth

in the twelfth Aṅga, the Dristivāda, which was lost before 1000 A. V.

It should be noted that although the Twelfth Anga is not available at present, some of its principles as gathered from other religious works, could be arranged as under:—

This Anga, named Dristivāda, is divided into 5 portions—

I **Parikrama** divided into 7 sub-divisions laying down Sūtras of arithmetical complications and their keys.

II **Sutra** Containing 88 sūtras which explain the difference of real and false knowledge.

III **Anuyoga** relates the stories of great personages of the religious history.

IV **Purvagata**: This is the most important part of the Dristivāda. This portion contains the fourteen Pūrvas which were mentioned before. These Pūrvas are mentioned below:—

i Uppāyapūvva
(Utpādapūrva)
ii Aggeanāthapūvva
(Agrāyanīyapūrva)
iii Vīriyappavāyapūvva
(Vīryapravādapūrva)
iv Atthinatthippavāyapūvva
(Asti-nāstipravādapūrva)
v Nānappavāyapūvva
(Jnānapravādapūrva)
vi Saccappavāyapūvva
(Satyapravādapūrva)
vii Āyappavāyapūvva
(Ātmapravādapūrva)
viii Kammappavāyapūvva
(Karmapravādapūrva)

Anga, the Samavāyānga and in the Nandī Sūtra.[14]

We are told by the tradition that Ārya Jambū Swāmī was the last Kevalī. After him, the undermentioned six heads of the Church viz. Prabhava Swāmī, Śayyambhava Sūri, Yaśobhadra Sūri, Sambhūtivijaya Sūri, Bhadrabāhu Swāmi, and Sthūlabhadra, were Śruta-kevalīs Out of these, Bhadrabāhu Swāmī was the last Pattadhara (head of the church) who had all the twelve Angas along with the 14 Pūrvas, with their meanings and explanations of intricate subjects in his memory. Ārya Sthūlabhadra had a thorough knowledge of the meanings and explanations of 10 Pūrvas and a knowledge of the text of the remaining 4 Pūrvas (11, 12, 13, 14.), but not their meanings and explanations. Besides, he was instructed not to impart the knowledge of the four Pūrvas (11, 12, 13, 14) to any one. Thus, the knowledge of the Pūrvas decreased gradually. After him, there was a line of ten successors who had a thorough knowledge of 10 Pūrvas They were known as Daśa Pūrvī as they had a knowledge of 10 Pūrvas. The last Daśa Pūrvī was Vajra Swāmī. After Vajra Swāmī, the knowledge of Pūrvas went on decreasing. The last, who had a

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ix Paccakhkkhānappavāyapūvva
(Pratyākhyānapravādapūrva)
x Vijjāppavāyapūvva
(Vidyāpravādapūrva)
xi Avanjjhapūvva
(Avandhyapūrva)
xii Pānavāyapūvva
(Prānavādapūrva)
xiii Kiriyāviśālapūvva
(Kriyāviśālapūrva)
xiv Loga-bindusāra
(Loka-bindusāra)

V. **Culika :** It is almost a commentary on the preceding four divisions.

14. See Weber, Indische Studien XVI p. 341.

knowledge of one Pūrva, was Devarddhi Gaṇi kṣamā śramaṇa. It was during his time, that the remaining Siddhāntas were committed to writing. Thus, the knowledge of all the Pūrvas become extinct. Ācārya Srîmān Haribhadra Sūri, the author of 1444 works on different subjects, writes that he was able to compose his works on the authority of the passages of Pūrvas lying scattered in various works.

At present, the Sacred Works of the Śvetāmbaras are 45 in all. Some of them are written in prose and some in verse. These are 11 Aṅgas,[15] 12 Upāngas, 10 Prakîrṇa or Miscellaneous works, 6 Cheda Sūtras, 2 Sūtras, and 4 Mūla Sūtras.

In addition to the above-named 45 Sacred Books, some people ennumerate 20 more Prakîrnas, 12 Niryuktis, and several more, arriving at a total of 84.

Again, there are various other works known as Nigamas, which supplement the information contained in the above-mentioned 84 Āgamas.

These Nigamas, being 36 in all, bring the total number to 120.

3 Bhadrabahu Swami : his life and works.

Bhadrabāhu Swāmî was born at Pratiṣṭhāna-pura (Mahārāstra-South India) in a Brāhmin family in 432 B. C. He had a brother named Varāha-mihira.

Being naturally inclined to acquire knowledge, he studied Vyākarana, Tarkaśāstra, Nyāyaśāstra, Dharmaśāstra and Jyotiṣa-vidyā in a very short time. Being a favourite student of Ācārya Yaśobhadra Swāmî, his proficiency in all lores made him an object of jealousy for other students. His own brother Varāha-mihira had also accepted the Dîkṣā. When Bhadra-

15. The twelfth Aṅga viz. Driṣṭivāda is not available as a complete work at present.

bāhu Swāmī was awarded the position of Ācārya, his own brother Varāha-mihira envied him.

At that time, Nanda was the King of Magadha. Varāha-mihira knew a little bit of Astrology. But by means of his cleverness, he acquired the position of the Royal Astrologer and started black-mailing Jaina Śramaṇas and particularly his brother Bhadrabāhu.

Once it so happened that the king of Magadha got a son in his old age. Varāha-mihira being the Royal Astrologer, prepared a horoscope of the newly-born prince, and showed therein the age of the child to be 100 years. On knowing this, the king's pleasure knew no bounds and all the people of Magadha came to congratulate the king with various presents.

This occasion gave chance to Varāha-mihira to satisfy his revengeful nature. He poisoned the ears of the king, saying that Bhadrabāhu had not yet come to congratulate the king at such an auspicious occasion. Bhadrabāhu received a message from the king, through his minister Śakaḍāla, asking for an explanation. Being a shrewd man, Bhadrabāhu Swāmī could at once grasp the scheme. He patiently sent a reply to the king as follows:—"Why should I come to you twice? The child shall die on the seventh day by means of cat's mouth and at that time I shall come to give consolations."

On hearing this, the king was highly enraged. He tried his utmost to turn Bhadrabāhu's words futile. He got all the cats driven away from the city, and guarded the child most vigilantly. Still, however, on the seventh day, when the child was being suckled by a wet-nurse who was sitting near a door, a wooden bar with the figure of a cat carved on its end fell from the door upon the child and the child died.

Bhadrabāhu Swāmī then went to the Royal Palace to pacify the agony of the king. He consoled the king with wise words and religious stories. After some time, the king said.—

"According to your prophecy, the child died, but not by means of cat's mouth." The wooden bar (of the door) by which the child was killed, was then identified and it was found that there was a cat's mouth carved on the end of the bar!

Another instance in which Varāha-mihira's astrological prophecy turned out to be wrong, was this:—Varāha-mihira said.—"On a certain day, a matsya (fish) weighing 52 palyas, will fall from the sky in the centre of a circle drawn in the presence of the king. Bhadrabāhu Swāmī said that the weight of the fish will be 51½ palyas, as it would shrink during its fall to the ground and not 52 palyas, and that it would fall near the circumference of the circle but not in its centre. The king with his state-officers, and a number of people of the town, attended the event. Bhadrabāhu Swāmī's prophecy turned out to be correct.

Varāha-mihira being greatly enraged at his own lot tried to throw away all his books on Astrology into the sea, but Bhadrabāhu Swāmī prevented him from doing so Still, however, Varāha-mihira entertained the same feeling of revenge towards his brother.

Another instance of Bhadrabāhu's greatness is the prevention of cholera in the country. The epidemic was caused by the soul of Varāha-mihira who had become a vyantara during his next life, on account of his intense feelings of revenge towards his brother. This epidemic of cholera was prevented by Bhadrabāhu Swāmī by his composing a Prabhāvaka Stotra named Uvasaggahara Stotra (of 7 verses). Under the influence of this Stotra, Dharaṇendra himself had to come on this earth. Out of 7 verses of this Stotra, only 5 are available at present. The tradition says that Śrīmān Bhadrabāhu Swāmī had purposely omitted the last two verses at the request of Dharaṇendra as people invoked and called him very frequently at every small occasion The stotra consists of allegorical invokations of Tīrthaṇkara Bhagavān Pārśvanāth, Padmāvatī Devī, Dharaṇendra and their attendant Yakṣa.

Bhadrabāhu Swāmī had impressed Chandra Gupta Maurya also by his brilliant knowledge and unfailing prophecy. It is said that once King Chandra Gupta saw sixteen dreams in sleep. When Bhadrabāhu Swāmī explained the meaning of these dreams, Chandra Gupta was deeply impressed.[16]

When there was a twelve years' famine in the country, Bhadrabāhu Swāmī, was practising penances in Nepāl. During the famine, many a monk fled away to the southern side. But they could not escape the clutches of famine even there. All of them lost memory and forgot whatever knowledge they had, due to excessive pangs of thirst and hunger.

A Conference was held at Pātaliputra to collect all the available Sūtras Eleven Aṅgas of the Jaina Āgamas were thus collected. But the twelfth Aṅga viz. Dristivāda was not recalled. The conference sent a deputation to Bhadrabāhu Swāmī inviting him to the Conference. Bhadrabāhu did not agree to go to Pātaliputra. At last it was decided to send Śramaṇa Sthūlabhadra and others to learn Dristivāda. Bhadra-bāhu Swāmī taught Sthūlabhadra 10 Pūrvas out of the 14 Pūrvas and text only of the last four Pūrvas. Sthūlabhadra being puffed up by the knowledge, assumed the form of a lion when his sisters came to pay their homages to him. When Bhadrabāhu Swāmī came to know of this event, he refused to teach him the meaning of the remaining 4 Pūrvas. At last he gave the original text of the last 4 Pūrvas to the conference with the condition that they might not be taught to anybody.

After the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra, the knowledge of Sacred Books was gradually being lost. Gautama Swāmi, Sudharman Swāmī and Jambū Swāmī were Kevalīs.[17]

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16. Some people say that Chandra Gupta had renounced his throne on hearing the interpretations of dreams from Bhadrabāhu. But this assumption is not based on concrete facts. It is not, therefore, proper to assign much value to such beliefs.

17. A monk is said to be a Kevalī when he has attained Kevala Jnāna-Perfect Knowledge.

After them, Prabhava Swamī, Śayyambhava Sūri, Yaśobhadra Sūri, Sambhūti Vijaya Sūri, Bhadrabāhu Swāmi, and Sthūlabhadra were Śruta Kevalīs[18] of Fourteen Pūrvas. After them, there were ten Daśa Pūrvīs who had a knowledge of ten Pūrvas. After them, the knowledge of Pūrvas went on decreasing till the time of Devarddhi Gaṇi kṣamā śramaṇa who was the last Pattadhara having a knowledge of one Pūrva. After him, the knowledge of Pūrvas became completely extinct.

Bhadrabāhu Swāmī had lived for 76 years. Out of the 76 years of his life, he led the life of a house-holder for 45 years, observed ordinary austerities for 17 years, and he passed the remaining 14 years of his life as a Śruta Kevalī.[19]

He died in 356 B C.

Bhadrabāhu Swāmī has contributed a number of religious works to the Jaina sect. He has composed Vyavahāra, Daśa-Śruta Skandha, and Brihat Kalpa Sūtras, and has written Niryuktis on them. He was a great writer of Niryuktis. He has composed Niryuktis on Āvaśyaka, Daśa-vaikālika, Uttarādhyayana, Ācārānga, Sūtra-kritānga, DaśaŚruta Skandha, Brihat Kalpa, Vyavahāra, Sūrya-prajnapti and on the Risibhāsita. He also composed Piṇḍa Niryukti, Ogha Niryukti and the Prabhāvaka Sūtra named Uvasaggahara Stotra.

That Bhadrabāhu Swāmī had written Vasudeva Cariyam and that the number of verses in the work was 1¼ lakh, is indicated by Devendra Sūri, the preceptor of the welknown grammarian, Śrīmān Hemachandrācārya.[20]

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18. Those who have acquired Perfect Knowledge only by hearing it orally from their preceptors.

19. cf. Śrī Jaina Tapāgaccha Pattāvali edited by Śri Kalyāṇavijayaji. pp. 28-31.

20. वदामि भद्दबाहुं जेण य अइरसियं बहुकलाकलियं ।
रइयं सवायलक्खं चरियं वसुदेवरायस्स ॥ १ ॥
—शांतिनाथ चरियं-मगलाचरण.

Bhadrabāhu Swāmī has also rendered an invaluable service to the Jainas by separating the Kalpa Sūtra from the ocean of Daśa Śruta Skandha and making it accessible to a layman.[21]

4. Summary of the Text.

As mentioned before, this portion of the Kalpa Sūtra relates the account of the early life of Śramaṇa Bhagavān Mahāvīra. i. e. the life of Lord Mahāvīra right from the time of his taking the form of foetus upto the time of his renunciation of the world at the age of 30 years. Descending from the Pranat Kalpa (tenth heaven) Vardhamāna Kumāra took the form of a foetus in the womb of a Brāhmaṇi named Devanandā of Jālandhara gotra, wife of a Brāhmana named Riśabhadatta in Brahmanical section of Kuṇdapura or Kuṇda grāma. It was the Avasarpiṇi age of ten wonders. That Śramaṇa Bhagavān Mahāvīra took the form of a foetus in the womb of a Brāhmaṇi was also a wonder. It was through the influence of the Nīca-gotra Karma of his third previous existence that Lord Mahāvīra had to assume the form of a foetus in the womb of a Brāhmaṇi. Although the incarnation of an Arhanta or a Cakravartin, or a Baladeva or of a Vāsudeva may happen in such low families as a strange event, their birth in such families never occurrd in the past, does not occur during the present age, and will never occur in future.[22]

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21. श्री कल्पसूत्रममृत विबुधोपयोगयोग्यं
जरा-मरण-दारुणदुःखहारि ।
येनोध्धृतं मतिमता मथितात् श्रुताब्धेः
श्रीभद्रबाहुमुखे प्रणितोऽस्मि तस्मै ॥ १ ॥
क्षेमकीर्ति-बृहत्कल्पटीका.

22. जन्न अरिहंता वा, चक्कवट्टी वा, बलदेवा वा, वासुदेवा वा, अन्तकुलेसु वा, पन्तकुलेसु वा, तुच्छ-दरिद्द-भिक्खाग-किविण-माहणकुलेसु वा, आयाइंसु वा, आयाइंति वा, आयाइस्सति वा, कुच्छिसि गब्भत्ताए वक्कमति वा, वक्कमिस्सति वा, नो चेव ण जोणीजम्मणनिक्खमणेण निक्खमिंसु वा, निक्खमति वा, निक्खमिस्संति वा ॥ १८ ॥

—Kalpa Sūtra

It is the established custom of all past, present, and future Śakras, Lords of the gods, to cause the foetus of Arhanta Bhagavāns etc. to be removed from low families to high families. The Śakrendra, therefore, had transferred the foetus of Śramaṇa Bhagavān Mahāvīra from the womb of Brāhmaṇi Devānandā to that of Kṣatriyāṇi Triśalā[23] of Vāsiṣṭha gotra wife of Kṣatriya Siddhārtha of the Jnātri Race, through Hariṇaigameṣī-a general of the Divine Infantry-on the 13th day of the dark-fortnight of the month of Āśvina when the moon was in conjunction with the constellation Uttarāphālguṇī.

Triśalā sees fourteen great dreams on that night in a state half-way between sleep and wakefulness. She sees (1) An elephant, (2) a bull, (3) a lion, (4) Śrī Devī, (5) a garland, (6) The Moon, (7) The Sun, (8) a banner, (9) a kalaśa (festival jar), (10) a lotus-lake, (11) a sea, (12) a celestial chariot, (13) a heap of jewels, and (14) a smokeless flame in those fourteen great dreams.

Triśalā then awakens the king and narrates the whole account of dreams before him. Siddhārtha, being pleased on hearing the account, congratulates Triśalā.

Next morning, the king sends for the interpreters of dreams and asks them to explain the meaning of those fourteen great dreams. Reciting various verses of the Science of Dreams, the interpreters explain in details different characteristics of a good, as well as, a bad dream After explaining in details the consequences of each of those fourteen dreams individually, the interpreters mention the aggregate fruit of all the dreams taken together that the prince who was in the

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23. It is significant to note the adjectives kṣatriyāṇi and kṣatriya here. The adjectives indicate that King Siddhārtha and kṣatriyāṇi Triśalā did not belong to the high rank of an Emperor and an Empress respectively, but Siddhārtha was a chief of a tribe of kṣatriyas residing in Kuṇda-grāma which was only a grāma or suburb of the city of Vaiśalī.

womb-would certainly occupy the top-most portion of all the regions of Loka.

With the benevolent idea of not afflicting the mother by his movements in the womb, Vardhamāna Kumāra remained immovable in the womb. His mother was deeply pained when she felt no movements of her foetus. She began to cry and lament, and at last Bhagavān had to move a little to soothe his mother. Influenced by his parents' affection towards himself Vardhamāna Kumāra while remaining in the womb, took the following vow:—" Indeed, it is not desirable for me to be a mendicant and take dīkṣā, leaving my house so long as my mother and father are alive."

Triśalā took utmost care in nourishing her foetus She did so by the moderate use of food and drink materials, clothes, perfumed articles and garlands of flowers such as suited the different seasons of the year.

Then, in due course of time, on the thirteenth day of the bright half of Caitra, after the completion of 9 months and 7½ days, when the moon was in conjunction with the Constellation Uttarāphālgunī Triśalā devī gave birth to Vardhamāna Kumāra.

During that night, the sky was crowded with numerous gods and goddesses coming to the earth with their retinue and vimānas to pay their obessance to the Lord At the time of the birth of Śramaṇa Bhagavān Mahāvīra, the celestial *dundubhi* was sounded and the earth and heavens began to heave with joy.

The birth ceremonies of Śramaṇa Bhagavān Mahāvīra were performed by numerous goddesses accompinied by large retinues coming from various directions. Some prepared a lying-in chamber for the Arhanta and his mother and performed all the ciremonies attendant on birth and some poured a shower of perfumed water, flowers etc; some stood in front

with mirrors, fans, lanterns etc. and all of them offered their blessings, saying "Parvatāyubbhava" (May you be as long-lived as a mountain)."

Then came gods headed by Śakrendra. Śakrendra himself assuming five forms, took Vardhamāna Kumāra to the Paṇḍuka Vana (forest) on the summit of Mount Sumeru, and all the Indras and gods performed the Abhiṣeka or Ablution-ceremony by means of 1008 pitchers of eight kinds each, of gold, silver and such other precious metals, filled with the milk-like water of the Milky Ocean, with divine flowers, perfumes etc. Having finished the ceremony, Śakra himself adored Vardhamāna Kumāra with 800 pure compositions.

King Siddhārtha also celebrated the birth-festival of his son on a grand scale. The whole town was decorated with flags, banners, festoons, festal-jars, flowers, garlands, and perfumed substances etc He released all his prisoners, made the whole town free from toll-tax, custom-duty etc, and gave away enormous wealth and gifts to the poor and needy persons.

On the third day, they showed the child Moon and Sun. On the sixth day, they kept awake during the night for religious meditation, and on the twelfth day, the king gave a dinner-party to his relatives, kinsmen, family-members, agnates cognates and domestics together with Jnāta ksatriyas

Since there was an enormous increase in the wealth and glory of Siddhārtha, from the time of his taking the form of a foetus, they gave him the name "Vardhamāna."

Śramaṇa Bhagavāna Mahāvīra belonged to the Kāśyapa gotra and he had three names:—viz (1) Vardhamāna (given by his parents), (2) Śramaṇa (on account of his natural capacity to undergo severe austerities), and (3) Śramaṇa Bhagavān Mahāvīra (given by gods on account of patient endurance of calamities, observance of vows, self-restraint, and excellent valour).

Vardhamāna Kumāra grew up like the blossom of a Kalpa-vrksa. At the age of 8 years, Vardhamāna Kumāra once went out of the town to play. Śakrendra, while sitting in his assembly-hall, extolled the valour of Vardhamāna Kumāra. In order to defy the words of Śakrendra, an impudent god came to the tree under which Vardhamāna Kumāra was playing with his associates, with the object of terrifying him. Firstly, he assumed the form of a huge venomous snake entwinning himself round the trunk of the tree. All the other boys ran away from fear. But Vardhamāna Kumāra held him by his left hand and threw him far off like a withered piece of cloth.

The god, then, assumed the form of a boy of an equal age, and began to play with them. The god purposely lost the game. According to the turn of the game, Vardhamāna Kumāra had to sit on the back of the god who had assumed the form of a boy. As soon as Vardhamāna Kumāra sat on his back, the god, in order to terrify him, assumed the hideous form of a demon and began to grow taller and taller. Vardhamāna Kumāra hit him strongly with his powerful fist and subdued him. The name Mahāvīra was thus made significant by Vardhamāna Kumāra even in his childhood.

After a short period of time, it was decided to put Vardhamāna Kumāra to a writing-school. The occasion was celebrated with perfect grandeour and delight. But Śakrendra was astonished at the idea of putting a Jineśvara, the Omniscient Lord to a writing-school. He came to the house of the teacher where Vardhamāna Kumāra was waiting, and assuming the form of a Brāhmaṇa put before Vardhamāna Kumāra the various doubts remaining in the mind of the teacher. Vardhamāna Kumāra readily solved those doubts and composed Jainendra Vyākaraṇa. People were greatly surprised at the skill of a child like Vardhamāna.

In due course of time, Vardhamāna Kumāra attained youth. His mother decided for his marriage, and in spite of

his own reluctance, Vardhamāna Kumāra consented to his mother's proposal for his marriage, entirely with the object of satisfying her wishes. The marriage was settled with Yaśodā, the daughter of Samaravīra, a well-renowned king. The marriage-ceremony was arranged with great pomp and delight on the part of both the parties.

At the age of 28 years, Vardhamāna Swāmī lost his parents. Next day, when all the family members were deeply engrossed in sorrow, Vardhamāna Swāmi consoled them with wise words.

After the death of his parents, Vardhamāna Swāmī was repeatedly entreated to accept the throne, but being naturally inclined towards austerities, he did not accept it and his brother Nandivardhana was installed as a ruler.

Vardhamāna Swāmi, then, called together all his family-members, and asked them to allow him to renounce the world. But the people, being deeply attached to him, did not allow him to leave them when they had only recently undergone the agony of his parent's death. At last, they agreed to allow him to renounce the world and leave the house, after two years.

After the lapse of one year, i. e. one year previous to his Dīksā, Vardhamāna Swāmī commenced Vārsika Mahādāna (giving of gifts for one year) and continued to give it for one year. The gifts given by him during one year amounted to 388 crore and 80 million gold coins.

At the end of the promised two years, when Vardhamāna Swāmī left the world and entered ascetic life, all the Indras and numerous gods came to him to pay their homages and extolled him with praises of his virtuous qualities and shoutings of victory.

Ahmedabad
Ellis Bridge,
7-9-42

D. P. Thaker.

Author's Views.

The learned professor in the foregoing para 2 of the Introduction to my work " Śramaṇa Bhagavān Mahāvīra Vol II Part I " under the heading " Origin of the Sacred Works of the Jainas " expresses his opinion that " Really speaking, both Jainism and Buddhism owe to the Brahmanas especially their Samnyāsins, the ground-work of their philosophy, ethics, and cosmogomy." But it can be shown easily that neither of them has in this regard any claim to originality, but that both have only adopted the five vows of the Brahmanic ascetic (Samnyāsin) "[2] The author regrets to have to record his dissent from the professor's opinion.

In contrast with this, Major General J. G R Furlong in his " Short Studies in Science of Comparative Religions"-1897 says:—The selection of these Short Studies has enabled us to virtually embrace and epitomise all the faiths and religious ideas of the world, as well as, to lay bare the deep-seated top-root from which they sprang viz the crude Yatism, Jatism or ascetism of thoughtful Jatis of the Jains, who, in man's earliest ages, have on all lands separated themselves from the world and dwelt upon pious motives in lonely forests and mountain caves......Oksiana, Kaspia, cities of Balk and Samarkand were early centres of the faith-Jainism thus appears as the earliest faith of India.[3]

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1. Dr. Hermann Jacobi's Translations of Jaina Sūtras. Vol XXII of the Sacred Books of the East Introduction P. 37 Published in 1884.

2. See Bühler's Translation-Sacred Books of the East Vol XIV.

3. Short Studies in Science of Comparative Religions by Major General J G. R. Furlong (1897)

Another proof of the statement that Jainism is not an offshoot of Brāhmanism is afforded by the under—mentioned quotation :—

Late Prof. Hermann Jacobi in a Lecture delivered at Framji Cowasji Institute, Bombay, on 13th. April 1914 during his visit to India in 1914 clearly stated that·—

" I have been asked by my many friends whether I thought Jainism an offshoot of Brāhmanism, for it was believed that I had given expression to that opinion in the Introduction to my translation of Jaina Sūtras in the Sacred Books of the East

" Now, I have never been of opinion that Jainism is derived from Brāhmanism I believe that Jainism is, in the main, an independent religious system.[4]"

He gives various sound reasons in support of his opinion

Along with this, may be read the views and reasons stated by His Holiness Āchārya Mahārāja Śrimān Vijayānand Sūri alias Ātmārāmaji Mahārāja in his valuable work Tatva Nirṇaya Prāsād published in 1902 A D. at pp 503 to 534.[5]

Subsequent researches have rightly induced Western and Eastern scholars to the opinion expressed in the Foreword to my work, "Śramaṇa Bhagavān Mahavira Vol. I Part I Page. 26 [6]"

" Jainism is not an offshoot either of Buddhism or of the ancient Hinduism but it is more ancient than Buddhism and the ancient Hinduism, and there are numerous passages in the sacred works of the Hindus to prove the antiquity of the Jain Religion. Even from the most standard[7] and authentic

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4 From a Lecture by Late Prof H Jacobi at Framji Cowasji Institute, Bombay, on 13th April 1914. Reproduced from Shree Jain Svetambara Conference Herald of August 1914.

5. Tatva Nirnaya Prāsāda pp 503 to 534.

6 Śramana Bhagavān Mahāvira Vol I Part I Foreword p. 26.

7. Vide yoga-Vāśiṣṭha (Vairāgya Prakarana, Sarga 15 Verse 8.)

works of the Hindus, the Jain Religion is acknowledged to date at least from the time of Tīrthaṅkara Bhagavān Śrī Riṣabha-deva Swāmi.

According to Bhāgavat Pūrāna, "the origin of Jainism is attributed to Śri Risabha-deva Swāmī who flourished during the latter part of present Avasarpiṇi age."

"Still older is the reference to Jaina Tīrthaṅkaras in the Vedic Śrutis (Tatva Nirnaya Prāsāda 1902.)

"This clearly shows that so early as 5000 B. C. which is generally considered the most probable date, the Tīrthaṅkaras of the Jains were worshipped in India. This ought to convince any one that Jainism dates from very remote antiquity and that it has prevailed in India very long before Gautam Buddha began to preach his doctrines."

Besides these, a number of Western and Eastern scholars such as Prof. Maxmuller, Prof Bühler Dr. A. Guirinot of Paris[8], Dr. Jolly[9] (Germany), Dr J Hertel[10] (Germany), Dr. L. P. Tessitore[11] (Italy) Dr Fuhrer[12] Dr. F. Otto Schrader, Sir William Hamilton, Rev. J. Stevenson, Mrs. Stevenson, Dr. Thomas, Dr. Charpentier, Sir Charles Elliot, Dr. Hoernle, as well as, Dr Satīśchandra Vidyābhūṣaṇ[13] Lokamānya Bāla Gangādhar Tilaka, Dr. Ravīndranāth Tagore, Śrīyut Mahāmahopādhyāya Swāmī Rāmamisraji Shāstri,[14] His Highness the Mahārāja Saheb of Mysore (at the Abhiṣeka at Śravaṇa Bel Gola on 14th March 1925.) Raja Shivaprasad

8 Letter 3-12-1911.

9 Letter 14-6-1913.

10 Letter 17-6-1908.

11 Public Lecture.

12 Epigraphica Indica Vol. II pp. 206-7.

13 Public lecture at Benares on 26th Dec. 1913.

14 Public lecture at Benares.

Sitāre Hind[15], Mr. Vasudeva Govind Apta B. A. Indore[16], (in a lecture at Indore) Mahāmahopādhyāya Pandit Ganganāth Jhā M. A. L. L D. (Allahabad), Bābu Krisṇanāth Banerjee[17], Srīyut Kannomalji M. A. Sessions Judge Dholpur, Saṇmukhamchetty Imperial Gazeteer of India, etc have spoken in highly praiseworthy terms about the antiquity of the Jaina Religion and the exellence of the philosophy and the code of ethics of the Jains.

The author has thought it proper to add this dissenting note simply with the idea of helping the reader to avoid misunderstanding that may be created in his mind on reading the Introduction and enable him to come to the right conclusion.

Conclusions.

1. Jainism is not an off-shoot of Buddhism.
2. Jainism is not an off-shoot of Brāhmanism (Hinduism)
3. Jainism is a perfectly independent religious system.
4. Jainism is more ancient than Buddhism Buddhism was started during the life-time of S'ramaṇa Bhagavān Mahāvīra-the last-(twenty-fourth) Tīrthankara of the Jains.
5. Jainism is more ancient than Brāhmanism
6. Jaina philosophy is superior to any other system of philosophy.
7. The Syād-vāda doctrine of the Jains is the most comprehensive and definite method of arriving at decisive conclusions.

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15 Public lecture Mahāvīra Jayanti

16 Book named " Bhūgol Hastāmalak."

17 Book named ' Jainism. '

Contents.

Twenty-Seventh Bhava



Sramana Bhagavan Mahavira.

PART II

CHAPTER 1

ते णं काले णं ते णं समए णं समणे भगवं महावीरे पञ्च हत्थुत्तरे होत्था । तं जहा–हत्थुत्तराहिं चुए, चइत्ता गब्भं वक्कंते, हत्थुत्तराहिं गब्भाओ गब्भं साहरिए, हत्थुत्तराहिं जाए, हत्थुत्तराहिं मुण्डे भवित्ता अगाराओ अणगारिअं पव्वइए, हत्थुत्तराहिं अणन्ते अणुत्तरे, निव्वाघाए, निरावरणे, कसिणे, पडिपुण्णे, केवलवरनाणदंसणे समुप्पन्ने । साइणा परिनिव्वुए भयवं ॥ १ ॥

1 Te nam kāle nam te nam samae nam samane bhagavam Mahāvīre panca Hatthuttare hotthā। Tam jahā–Hatthuttarāhim cue, caittā gabbham vakkante, Hatthuttarāhim gabbhāo gabbham sāharie, Hatthuttarāhim jāe, Hatthuttarāhim munde bhavittā āgārāo anagāriam pavvaie, Hatthuttarāhim aṇante, aṇuttare, nivvāghāe, nirāvarane, kasine, padipuṇṇe, Kevala varanānadamsane samuppanne, / Sāinā parinivvue bhayavam.1

1. During that age, at that time, (that is to say, at the end of the fourth cycle of the present Avasarpiṇi era), the five (important) events of (the life) of Śramaṇa Bhagavān Mahāvīra happened हत्थुत्तरे Hatthuttare (during the constellation, whose next is हस्त Hasta), namely—In Uttarāphālguni he descended (from the tenth heaven named प्राणत Prānata) and having descended, entered the womb (of Devānandā). In Uttarāphālguṇi, he was transferred, (from the womb of Devā--nandā to the womb of Triśalā). In Uttarāphālguṇi, he was born. In Uttarāphālguni, tearing away the hair (of his head and beard with his own hands and becoming at the same time, free from all worldly desires and passions), he left his house and became a recluse. In Uttarāphālguni, he acquired the most excellent केवलज्ञान Kevala Jnāna and केवल दर्शन Kevala Darśana, Perfect Knowledge and Perfect Intuition which is infinite, supreme, unobstructed, uncovered, complete, and perfect. The Venerable Saint acquired Final Liberation in Svāti

CONCEPTION.

ते णं काले ण ते णं समए णं समणे भगवं महावीरे जे से गिम्हाणं चउत्थे मासे अट्ठमे पक्खे आसाढसुद्धे तस्स ण आसाढसुद्धस्स छट्ठी पक्खे णं महाविजयपुप्फुत्तरपवरपुण्डरीआओ महाविमाणाओ वीसं सागरोवमट्ठिइआओ आउक्खएणं, भवक्खएणं, ठिइक्खएणं, अणन्तरं चयं चइत्ता, इहेव जम्बुद्दीवे दीवे भारहे वासे दाहिणड्ढभरहे इमीसे ओसप्पिणीए सुसमसुसमाए समाए विइक्कंताए, सुसमाए समाए विइक्कंताए, सुसमदुस्समाए समाए विइक्कंताए, दूस्समसुसमाए समाए बहुविइक्कंताए सागरोवमकोडा--कोडीए बायालीसाए वाससहस्सेहिं ऊणियाए पंचहत्तरीए वासेहिं अद्धनवमेहिं अ मासेहिं सेसेहिं इक्कवीसाए तित्थयरेहिं इक्खागकुलसमुप्पन्नेहिं कासव-गुत्तेहिं, दोहि अ हरिवंसकुलसमुप्पन्नेहिं गोयमगुत्तेहिं, तेवीसाए तित्थयरेहिं

वइक्कंतेहिं समणे भगवं महावीरे चरमतित्थयरे पुव्वतित्थयरनिद्दिट्ठे माहणकुण्डग्गामे नयरे उसभदत्तस्स माहणस्स कोडालसगुत्तस्स भारिआए देवाणंदाए माहणीए जालंधरसगुत्ताए पुव्वरत्तावरत्तकालसमयंसि हत्थुत्तराहिं नक्खत्तेणं जोगमुवागएणं आहारवक्कंतीए, भववक्कंतीए, सरीरवक्कंतीए कुच्छिंसि गब्भत्ताए वक्कंते ॥ २ ॥

2. Te nam kāle nam te nam samae ṇam samane bhagavam Mahāvīre je se gimhānam cautthe māse atthame pakkhe Asādhasuddhe tassa nam Asādhasuddhassa chautthe pakkhe nam Mahāvijaya pupphuttarapavarapundariāo mahāvimānāo vīsam sāgarovamatthiiāo āukkhaenam, bhavakkhaeṇam thiikkhaenam anantaram cayam caittā, iheva Jambuddive dive Bhārahe vāse dāhināddhabharahe imīse Osappinie susama susamāe samāe vaikkantāe, susamāe samāe vaikkantāe, susamadussamāe samāe vaikkantāe, dussama-susamāe samāe bahuvaikkantāe, sāgarovamakoda-kodīe bāyālīsāe vāsasahassehim ūniāe pancahattarie vāsehim addhanavamehim a māsehim sesehim ikkavīsāe titthayarehim Ikkhāgakula samuppannehim Kāsavaguttehim, dohi a Harivamsa kula samuppannehim Goyama guttehim, tevīsāe titthayarehim vaīkkantehim Samane Bhagavam Mahāvīre carama titthayare puvvatittha yaraniddithe Māhana-kundaggāme nayare Usabhadattasa māhaṇassa Kodālasa guttassa bhāriāe Devānandāe māhaṇie Jalandharasa guttāe puvvarattāvarattakālasamayamsi Hatthu tarāhim nakkhattenam jogamuvāgaenam āhāra vakkantie, bhava vakkantie, sarira vakkantie, kucchimsi gabbhatāe vakkante. 2

2 During that age, at that time, Śramana Bhagavān Mahāvīra, having descended, on the sixth night of the fourth month of and eighth fortnight of summer, i-e on the sixth day of the bright half of the month of Asādha, from the most excellent विमान *Vimana*, celestial chariot, the all-victorious and eminently beautiful पुष्पोत्तरविमान *Puspottara Vimana*

(which is like a white lotus among other vimāns) without an interval, on the termination, of his allotted period of twenty sāgaropams of residence there, of his divine body and of his existence as a god (among gods), here, into this Bhārata-varsa in Jambūdvipa, into the southern half of Bhārata varsa, when, of the present Avasarpini era, the (first) Suṣama-suṣama age (of four kodā-kodi sāgaropams), the (second) Susama age (of three kodā-kodi sāgaropams), the (third) Susama-duhṣama age (of two kodā-kodi sāgaropams) and a greater portion of the (fourth) Duhsama-susama age (of one kodā-kodi sāgaropama less forty-two thousand years) had elapsed, and only seventy-five years and eight months and a half of the fourth age were remaining,—after twenty-one Tīrthamkaras of इक्ष्वाकु *Iksvaku* race and काश्यपगोत्र *Kasyapa gotra* and two Tīrthamkaras of हरिवंश *Harivamsa* and गौतमगोत्र *Gautama gotra*, on the whole twenty-three Tīrthamkaras (of the present series) had preceded -Śramana Bhagavān Mahāvira, the last Tīrthamkara of the present series-whose advent had been fore-told by previous Tīrthamkaras-took the form of a foetus in the womb of Brāhmani Devānandā of Jālandhara gotra, the wife of Brāhmana Risabha-datta of Kodāla gotra, in the brāhmanical part of the town of Kuṇḍagrāma, during the middle of the night, when the moon was in conjunction with the constellation Uttarāphālgunī-the constellation whose next is Hasta-after leaving off divine food, divine existence, and divine body. 2

—VISION OF DREAMS—

समणे भगवं महावीरे तिन्नाणोवगए आविहोत्था, चइस्सामि त्ति जाणइ, चयमाणे न याणइ, चुएमि त्ति जाणइ–जं रयणिं च णं समणे भगवं महावीरे देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्छिंसि गब्भत्ताए वक्कंते, तं रयणिं च णं सा देवाणंदा माहणी सयणिज्जंसि सुत्तजागरा ओहीरमाणी ओहीरमाणी इमे एयारूवे, उराले, कल्लाणे, सिवे, धन्ने, मंगल्ले मस्सिरीए चउद्दस महासुमिणे पासित्ता णं पडिबुद्धा ॥ ३ ॥

तं जहाः—

गय–वसह–सीह–अभिसेय–दाम–ससि–दिणयरं–झयं–कुंभं ।
पउमसर–सागर–विमाणभवण–रयणुच्चय–सिहिं च ॥ ४ ॥

3. Samaṇe Bhagavam Mahāvīre tinnānovagae āvihotthā, caissāmi tti jānai, cayamāṇe na yānai, cuemi tti jānai–jam rayaṇim ca nam samane bhagavam Mahāvīre, Devānandāe māhanie Jālandharasa guttāe kucchimsi gabbbattāe vakkante, tam rayaṇim ca nam sā Devānandā māhani sayanijjamsi suttajāgarā ohiramānī ohiramānī ime yārūve urāle, kallāne, sive, dhanne, mangalle, sassirie, cauddasa mahāsumine pāsittā nam padibuddhā. 3

Tam jahā:—

Gaya–vasaha–siha–abhiseya–dāma–sasi–dinayaram–jjhayam–kumbham.

Paumasara–sāgara–vimānabhavana–rayanuccaya–sihim ca 4

3 Śramana Bhagavān Mahāvīra possessed (at the time of conception) three kinds of Knowledge, (viz 1 मतिज्ञान *Mati jnana*, Sensual knowledge 2 श्रुतज्ञान *Sruta jnana* and 3 अवधि ज्ञान *Avadhi jnana* Visual Knowledge). He knew that he would descend; he did not know (at that moment) that he was descending (because of the infinitesimally small period of time taken during the descent); and that he knew that he had descended

During the night, in which Śramana Bhagavān Mahāvīra took the form of a foetus in the womb of Brāhmani Devānandā of Jālandhara gotra, Brāhmaṇi Devānandā was on her couch, in a condition between sleeping and waking–taking fits of sleep–and having seen the following noble, prosperous, happy, fortunate, auspicious and beautiful fourteen great dreams, she woke up. 3

To wit—1 An elephant. 2 A bull. 3 A lion. 4 The anointing of Śri Devi (goddess of wealth) 5 A garland 6 The Moon 7 The Sun 8 A banner 9 A Kalaśa (a festal jar fig) 10 A lotus-lake 11 A sea 12 A celestial chariot 13 A head of jewels and 14 A smokeless flame.

तए णं सा देवाणंदा माहणी इमे एयारूवे उराले जाव चउद्दस महासुमिणे पासित्ता णं पडिबुद्धा समाणी हट्ठतुट्ठचित्तमाणंदिआ, पीइमणा, परमसोमणसिआ, हरिसवसविसप्पमाणहिअया, धाराहयकयंबपुप्फगं पिव समुस्ससिअरोमकूवा, सुमिणुग्गहं करेइ । सुमिणुग्गहं करित्ता सयणिज्जाओ अब्भुट्ठेइ, अब्भुट्ठित्ता अतुरिअमचवलमसंभंताए अविलम्बियाए रायहंससरिसीए गईए जेणेव उसभदत्ते माहणे तेणेव उवागच्छइ, उवागच्छित्ता उसभदत्तं माहणं जएणं विजएणं वद्धावेइ, वद्धावित्ता भद्दासणवरगया आसत्था वीसत्था सुहासणवरगया करयलपरिग्गहियं दसनहं सिरसावत्तं मत्थए अंजलिं कट्टु एवं वयासी ॥ ५ ॥

एवं खलु अहं देवाणुप्पिया अज्ज सयणिज्जंसि सुत्तजागरा ओहीरमाणी ओहीरमाणी इमे एआरूवे उराले जाव सस्सिरीए चउद्दस महासुमिणे पासित्ता णं पडिबुद्धा । तं जहा—गय जाव सिहिं च ॥ ६ ॥

5. Tae ṇam sā Devānandā mahanie ime eyārūve urāle jāva cauddasa mahāsumiṇe pāsittā ṇam padibuddhā samāni, hattha tuttha citamānandiā, pīimanā, paramasomanasiā, harisavasavisappamānahiayā, dhārāhayakayambapupphagam, piva samussasiaromakūve suminuggaham karei / suminuggham karittā sayanijjāo abbhutthei, abbhutthittā aturia macavala ma sambhantāe avilambiyāe, rāyahamsa sarisīe gaie jeneva Usabha datte māhane teneva uvāgacchai, uvagacchittā Usabha-dattam māhanam jaenam vijaenam vaddhāvei, vaddhāvittā bhaddāsana varagayā āsathā, visatthā suhāsaṇavaragayā karayalapariggahiyam dasanaham sirasāvattam matthae anjalim kattu evam vayāsī. 5

6. Evam khalu aham devānuppiyā ajja sayanijjamsi sutta-jāgarā ohīramāni ohīramāni ime eyārūve urāle, jāva sassirie cauddasa mahāsumine pāsittā nam padibuddhā / Tam jahā-Gaya, jāva...sihim ca. 6.

5 Then, Brāhmani Devānandā, having seen these, such, noble etc fourteen great dreams, woke up; she, astonished contented, rejoicing in her mind, with her mind full of affection, exceedingly cheerful at heart, with her heart widening under the influence of great delight, and with the hair of her body bristling with joy in their pores like the flowers of Kadamba कदम्ब (Adinā Cordifolia) sprinkled with showers of rain, firmly fixed the dreams in her mind. Having fixed the dreams, she rose from her couch Having risen, neither hasty nor unsteady, nor unbewildered, without delay, and with a gait resembling that of a राजहंस Rāja-hamsa (royal swan) she went (to the place) where Brāhmana Risabha-datta was. Having gone there, she gave Brāhmaṇa Riṣabha-datta greetings of victory and triumph—(victory is acquired in one's own country and triumph in foreign lands). Having greeted him, she sat down comfortably in a splendid chair; becoming free from exertion and well-composed, and joining the palms of her both hands so as to bring the ten nails together, and turning them round the head, she raised the folded hands to her forehead (as a reverential salutation) and spoke thus —

6. Certainly, indeed, O beloved of the gods ! just now when I was in my bed, in a condition between sleeping and waking-taking fits of sleep, I woke up having seen the following such noble etc beautiful fourteen great dreams.
Namely—An elephant etc.........till a smokeless flame

एएसि णं देवाणुप्पिआ उरालाणं जाव चउद्दसण्हं महासुमिणाणं के मण्णे कल्लाणे फलवित्तिविसेसे भविस्सइ ? तए णं से उसभदत्ते माहणे देवाणंदाए माहणीए अन्तिए एअमट्ठं सुच्चा निसम्म हट्ठतुट्ठ जाव हिअए धाराहयकयंबपुप्फगं पिव समुस्ससियरोमकूवे सुमिणुग्गहं करेइ, करित्ता ईहं

अणुपविसइ, ईहं अणुपविसित्ता अप्पणो साहाविएणं मइपुव्वएणं बुद्धिविण्णा-णेणं तेसिं सुमिणाणं अत्थुग्गहं करेइ, अत्थुग्गहं करित्ता देवाणंदं माहणिं एवं वयासी ॥ ७ ॥

7 Eesim ṇam Devāṇuppiā. urālānam jāva caudassanham mahāsumınāṇam ke manne kallaṇe phalavıtti visese bhavıssai Tae nam se Usabha-datte māhane, Devānandāe māhanıe antie eamattham soccā, nısamma, hattha tuttha jāva hıae dhārā kayamba pupphagam piva samussasiyaroma kūve, sumınuggham karei, karıttā īham anupavisai, īham anupavısıttā appano sābāvıenam maıpuvvaenam buddhıviṇnāṇeṇam tesim sumıṇāṇam atthuggaham karei, atthuggaham karıttā, Devānandam māhanim evam vayāsī 7.

7. What, O beloved of the gods ! as I positively believe, will be the propitious happy reward and increase in livelihood, portended by these noble etc fourteen great dreams ? Then, Brāhmana Rışabha-datta, having heard and having perceived this matter from Brāhmaṇi Devānandā, he, astonished, contented etc, with a heart widening etc, with the hair of his body bristling with joy in their pores like the flowers of Kadamba (Adına Cordıfolia) sprinkled with showers of rain, fixed the dreams in his mind. Having fixed them, he studied their meaning thoroughly. Having studied their meaning, he grasped the (exact) meaning of those dreams by means of his natural clever intelligence. Having grasped their (exact) meaning, he spoke to Brāhmaṇi Devnandā thus —

उराला णं तुमे देवाणुप्पिए सुमिणा दिट्ठा, कल्लाणा णं सिवा धन्ना मंगला सस्सिरीआ आरुग्गतुट्ठिदीहाउकल्लाणमंगल्लकारगा णं तुमे देवाणुप्पिए सुमिणा दिट्ठा, तं जहा—अत्थलाभो देवाणुप्पिए, भोगलाभो देवाणुप्पिए, पुत्तलाभो देवाणुप्पिए, सुक्खलाभो देवाणुप्पिए एवं खलु तुमं देवाणुप्पिए नवण्हं मासाणं बहुपडिपुन्नाणं अद्धट्ठमाणराइंदिआणं विइकंताणं सुकुमालपाणिपायं अहीणपडिपुण्णपंचिंदिअसरीरं लक्खणवंजणगुणोववेअं

माणुम्माणपमाणपडिपुन्नसुजायसव्वंगसुंदरंगं ससिसोमाकारं कंतं पिअदंसणं सुरूवं दारयं पयाहिसि ॥ ८ ॥

8. Urālā nam tume devānuppie suminā ditthā, kallanā nam sivā dhannā mangalā sassiriā ārugga tutthi dībāu kallāna mangalla kāragā ṇam tume devānuppie sumina ditthā, tam jahā-atthalābho, devānuppie, bhogalābho devānuppie, putta lābho devānuppie, sukkhalābho devānuppie, evam khalu tumam devānuppie navanham māsāṇam bahupadipunnānam addhattha-mānarāimdiānam viikkantānam sukumālapanipāyam, ahina padipunnapancindiasarīram, lakkhanavañjanagunovaveam mā-nummāṇapamānapadipunnasujāyasavvangasundarangam, sasiso-mākāram kantam piadamsanam surūvam dārayam payāhisi 8.

8. You have, O beloved of the gods! seen noble dreams. O beloved of the gods! You have seen prosperous, happy, fortunate, auspicious, beautiful dreams which will bring health, contentment, long life, prosperity and blessing! That is to say, O beloved of the gods! we shall acquire wealth, O beloved of the gods! we shall have objects of enjoyment, O beloved of the gods! we shall have a son, O beloved of gods! we shall have happiness Really indeed, O beloved of the gods! after the lapse of nine complete months and seven and a half days, you will give birth to a lovely, delightful, handsome boy, whose hands and feet are soft, whose body contains complete well-developed five organs of sense, with lucky marks and signs of excellent quality-a boy on whose body, all the limbs are well-formed and of full volume, measure, and length-a boy with a pleasant appearance like that of the moon.

A Tirthamkara, as well as a Cakravartin, has one thousand and eight auspicious marks and signs on his body; a Baladeva, as well as a Vāsudeva, has one hundred and eight auspicious marks and signs on his body; and other fortunate persons have thirty-two such marks and signs on their bodies.

They are:—

१ २ ३ ४ ५ ६ ७
छत्रं तामरसं धनू रथवरो दम्भोलि कूर्मा ङ्कुशाः ।
८ ९ १० ११ १२ १३
वापी स्वस्तिक तोरणानि च सरः पञ्चाननः पादपः ।
१४ १५ १६ १७ १८ १९ २० २१
चक्रं शङ्ख गजौ समुद्र कलशौ प्रासाद मत्स्या यवा ।
२२ २३ २४ २५ २६ २७
यूप स्तूप कमण्डलू न्यवनिभृत् सच्चामरो दर्पणः ॥ १ ॥
२८ २९ ३० ३१ ३२
उक्षा पताका कमलाभिषेकः सुदाम केकी घनपुण्यभाजाम् ॥

Chatram[1] tāmarasam[2] dhanū[3] rathavaro[4] dambholi[5] kūrmā’[6] nkuśāh,[7]

Vāpi[8] svastika[9] toranāni[10] ca sarah[11] pancānanah[12] pādapah,[13]

Cakram[14] śankha[15] gajau[16] samudra[17] kalasau[18] prāsāda[19] matsyā[20] yavā,[21]

Yūpa[22] stūpa[23] kamaṇdalū[24] nyavanibhrit[25] saccāmaro[26] darpanah.[27]

Ukṣā[28] patākā[29] kamalābhiṣekah[30] sudāma[31] keki[32] ghanapuṇyabhājam.

1 Very fortunate persons have the following thirty-two lucky marks and signs on their bodies viz 1. A canopy 2. A red lotus 3. A bow 4 An excellent chariot 5 A thunder-bolt 6 A tortoise 7. A goad for elephants 8. वापी Vāpi, a well with paved stairs 9. स्वस्तिक Svastika an auspicious mark-a cross withends bent round 卐 10. तोरण Toraṇa-an auspicious flower-bunting placed on portal arch 11 A lake 12. A lion 13. A tree 14. A Cakra-a discus 15. A concha 16. A pair of elephants 17. An ocean 18. A pair of Kalaśa, vestal jars 19. A palace 20 Fishes 21. यवाः Yavāh, markings resembling Barley-corns 22. A sacrificial pillar 23 A raised dome-shaped monument 24 A Kamandalu, a wooden or metallic water-pot used by ascetics 25 A mountain 26 A yak-tail chowrie 27 A mirror 28 A bull 29 A flag 30 The anointment with lotus 31 A beautiful garland and 32 A pea-cock.

Another method of describing the thirty-two marks and signs on the body, is the following:—

इह भवति सप्तरक्तः षडुन्नतः पञ्चसूक्ष्म-दीर्घश्च ।
त्रिविपुललघुगम्भीरो द्वात्रिंशल्लक्षणः स पुमान् ॥ १ ॥

1 Iha bhavati saptaraktah sadunnatah panca sūksma-dirghasca;
Trivipulalaghugambhiro dvātriśallakṣaṇah sa pumān. 1.

1. The man whose undernamed seven, viz-nails, soles of feet, palms of hands, tongue, lips, palate, and corners of eyes are red; whose six, viz arm-pit, heart-region, neck, nose, nails, and face with forehead are elevated; whose five, viz-teeth, skin, hair, joints of fingers and nails are slender, whose five, viz-eyes, heart, nose, chin, and upper extremeties are long; whose three, viz-forehead, chest, and face are capacious; whose three, viz-neck, legs, and the male generative organ are short, and the three, viz-valour, voice, and navel are deep.

The man possessing the above-named thirty-two qualities is (considered as) a man with the thirty-two marks and signs of a fortunate man.

मुखमर्धं शरीरस्य, सर्वं वा मुखमुच्यते ।
ततोऽपि नासिका श्रेष्ठा नासिकायाश्च लोचने ॥ १ ॥
यथा नेत्रे तथा शीलं, यथा नासा तथाऽऽर्जवम् ।
यथा रूपं तथा वित्तं, यथा शीलं तथा गुणाः ॥ २ ॥

1. Mukhamardham śarīrasya sarvam vā mukhamucyate,
Tato'pi nāsikā śresthā, nāsikāyāsca locane

2. Yathā netre tathā śīlam, yathā nāsā tathā''rjavam;
Yathā rūpam tathā vittam, yathā śīlam tathā guṇāh.

1. The face is half the portion of the body, or, it may be said to be the entire part of it, the nose is better than the face; and the eyes are better than the nose.

2. As are the eyes so is the morality, as is the nose so is the honesty, as is the beauty so is the prosperity, and as is the morality, so are the virtues.

३ अतिह्रस्वेऽतिदीर्घेऽतिस्थूले चातिकृशे तथा ।
अतिकृष्णेऽतिगौरे च षट्सु सत्त्वं निगद्यते ॥ ३ ॥

3. Atihrasve'tidirghe'tisthūle cātikrishe tathā;
Atikrishne'ti goure ca ṣatsu sattvaṃ nigadyate. 3

3. Strong character is spoken of in the six, namely in those who are too short, in those who are too tall, in those who are too fat, in those who are too thin, in those who are too black, and in those who are too white

४ सद्धर्मः सुभगो नीरुक् सुस्वप्नः सुनयः कविः ।
सूचयत्यात्मनः श्रीमान् नरः स्वर्गगमाऽऽगमौ ॥ ४ ॥

4 Saddharmah subhago niruk susvapnaḥ sunayaḥ kavih;
Sūcayatyātmanah śiimān narah svargagama'gamau 4

4. The man who practises religious austerities, who is lucky, who is free from disease, who has auspicious dreams, who is well-behaved, and who is wise, (that fortunate man) indicates his departure to the celestial world (in his next life) and his descent from it also.

५ निर्दम्भः सदयो दानी दान्तो दक्षः सदा ऋजुः ।
मर्त्ययोनेः समुद्भूतो भविता च पुनस्तथा ॥ ५ ॥

5 Nirdambhaḥ sadayo dāni dānto dakṣah sadā rijuh;
Martyayoneh samudbhūto bhavitā ca punastathā. 5

5. A man who is candid, who is kind hearted, who is charitable, who has restraint over his passions, who is wise and who is always straight-forward, that man has come from the human world and he will be a human being again, in the next life.

६ मायालोभक्षुधालस्यबह्वाहारादिचेष्टितैः ।
तिर्यग्योनेःसमुत्पत्तिं, ख्यापयत्यात्मनः पुमान् ॥ ६ ॥

6 Mayā lobha ksudhālasya bahvārādiceṣtitaiḥ;
Tiryagyonehsamutpattim khyapayatyatmanaḥ pumān. 6

6. A man having deceit, avarice, insatiate hunger, idleness and gormandising tendencies, establishes his coming from the class of a lower animal.

७ सरागः स्वजनद्वेषी दुर्भाषो मूर्खसंगकृत् ।
शास्ति स्वस्य गताऽऽयातं नरो नरकवर्त्मनि ॥ ७ ॥

7 Sarāgah svajanadvesi durbhāsho mūrkhasangakrit;
Śāsti svasya gatā'yātaṃ naro narakavartmani. 7

7. A man who is passionate, who envies his relatives, who uses filthy language, and who associates himself with foolish persons—(that man) indicates his departure to hellish regions (in his next life) and his coming from it also.

८ आवर्तो दक्षिणे भागे दक्षिणः शुभकृन्नृणाम् ।
वामो वामेऽतिनिन्द्यः स्याद्दिगन्यत्वे तु मध्यमः ॥ ८ ॥

8 Avarto daksine bhāge daksiṇah śubhakrin nrinām;
Vāmo vāme'tinindyah syāddiganyatve tu madhyamah 8.

8 A right circle on the right side of the body is indicative good results, a left circle on the left side is indicative of censurable results; while a circle in any other locality is indicative of mediocre results.

९ अरेखं बहुरेखं वा येषाम् पाणितलं नृणाम् ।
ते स्युरल्पायुषो निःस्वा, दुःखिता नाऽत्र संशयः ॥ ९ ॥

9 Arekham bahurekhaṃ vā yesām pāni-talam nrināṃ;
Te syuralpayuso nihsvā duḥkhitā nā'tra saṃśayaḥ. 9.

9 Those persons, whose palms of hands contain no lines or many lines, are short-lived, poor, and unhappy. There is no doubt in this.

Persons whose palms of hands are red, are wealthy; with green palms of hands, a man is a drunkard; with yellow palms, he is full of lust, and with black palms of hands, the man is a pauper It is better to have the hands of a male, hard; that hardness should not be the consequence of hard labour, but it must be natural. It is better to have the hands of a female soft.

While looking out for signs and lines in hands, in the case of a male, it should be the right hand that should be investigated, while it should be the left hand in the case of a female.

He whose palms of hands are elevated is charitably-disposed, whose palms are superficial is a pauper, and he whose palms of hands are round and deep like a bowl is a wealthy man. The fingers of the hand should be thin and straight.

१० अनामिकाऽन्त्यरेखायाः कनिष्ठा स्याद् यदाऽधिका ।
धनवृद्धिस्तदा पुंसां, मातृपक्षो बहुस्तथा ॥ १० ॥

10 Anāmikā antyarekhāyāḥ kaniṣṭhā syād yadā adhika;
Dhanavriddhistadā pumsām mātripakṣo bahustatha.

10 A man whose little finger is longer than the last-joint of the ring-finger, has increase in wealth and the number of relatives on the maternal side is great.

११ मणिबन्धात् पितुर्लेखा करभाद्विभवाऽऽयुषोः ।
लेखे द्वे यान्ति तिस्रोऽपि तर्जन्यंगुष्ठकान्तरम् ॥ ११ ॥

१२ येषां रेखा इमास्तिस्रः सम्पूर्णा दोषवर्जिताः ।
तेषां गोत्रधनाऽऽयूंषि सम्पूर्णान्यन्यथा न तु ॥ १२ ॥

11 Maṇibandhāt piturlekhā karabhādvibhavā'yuṣoḥ;
Lekhe dve yānti tisro'pi tarjanyanguṣṭhakāntaram.

12 Yesām rekhā imāstisrah sampūrnā doṣa-varjitāḥ;
Teṣāṃ gotra-dhanā'yūṅṣisampurṇānyanyathā na tu 12

11 The paternal line-the line of Gotra-starts from the wrist-joint, the line of prosperity and the line of life, both of them, start from the outer portion of the palm between the wrist joint and the little finger. These three lines proceed towards the portion of the hand between the thumb and the index finger 11

12 If these three lines are perfect and without defects, they indicate perfection in regard to gotra, wealth and age-limit; otherwise not.

१३ उल्लङ्घ्यन्ते च यावत्योऽङ्गुल्यो जीवितरेखया ।
पञ्चविंशतयो ज्ञेया स्तावत्यः शरदां बुधैः ॥ १३ ॥

13 Ullaṃghyante ya yāvatyo aṅgulyo jivita rekhayā,
Pancaviśatayo jneyā stāvatyah śaradām budhaih 13

13 The wise should know the time-limit of age of a person (in this world) by each period of twenty-five years, for every finger the line of life goes by (the fingers) 13

That is to say, if the line of life goes beyond only the little finger, it indicates an existence of life only for twenty-five years, if it goes beyond the little finger and reaches as far as the ring finger, it indicates an existence of life for fifty years, if the line of life transgresses, the little, the ring, and the middle finger, it indicates an age-limit of seventy-five years, and beyond that time-limit, if the line of life goes further.

If the off-shoots from the line of life point towards the wrist-joint it indicates prosperity, and if they point towards the fingers it indicates adversity.

If the ऊर्ध्वरेखा Urdhva-rekhā-the upward line starting from the wrist-joint goes towards the thumb, it indicates,

happiness increase in wealth and acquisition of countries. If the upward line goes towards the index finger, the person will either be a king or his equal. If the upward line goes towards the middle finger, it means that the man will either become a religious preceptor or a commander of armies. If the upward line goes towards the ring finger, it indicates that the man will be a wealthy traveller. If the upward line points towards the little finger, it indicates that the man will be a favourite of the public,

Between the thumb and the gotra line, there is the line for brothers and sisters; between the line of life and the wrist joint, is the line of progeny; and between the line of life and the little finger, is the line of wives.

१४ यवैरंगुष्ठमध्यस्थैर्विद्या–ख्याति–विभूतयः ।
शुक्लपक्षे तथा जन्म दक्षिणांगुष्ठैश्च तैः ॥ १४ ॥

14 Yavairangusthamadhyasthai r–vidyā–khyāti–vibhūtayah;
Śukla pakśe tathā janma dakshiṇāmguṣthai shca taih 14.

14 The presence of the sign of a barley grain in the middle of the thumb, indicates knowledge, fame, and prosperity. If the sign of a barley grain is in the middle of the right thumb, it indicate birth during the bright–half of the mouth.

१५ न स्त्री त्यजति रक्ताक्षं, नाऽर्थः कनकपिङ्गलम् ।
दीर्घबाहुं न चैश्वर्यं न मांसोपचितं सुखम् ॥ १५ ॥

15 Na stri tyajati raktākṣam nā'arthah kanaka piṅgalam;
Dirgha bāhuṃ na chaiṣvayam na mānsopachitam sukham

15 A woman does not leave the red–eyed; wealth does not leave the man whose eyes are yellow like gold; prosperity does not leave one whose upper extremities are long, and happiness does not leave the man who is fleshy.

१६ चक्षुःस्नेहेन सौभाग्यं, दन्तस्नेहेन भोजनम् ।
वपुःस्नेहेन सौख्यं स्यात्, पादस्नेहेन वाहनम् ॥ १६ ॥

16 Cakṣuḥ snehena saubhāgyam, dantasnehena bhojanaṃ;
Vapuhsnehena saukhyaṃ syāt, pādasnehena vāhanaṃ 16

16 Greasiness of eyes indicates good luck; greasiness of teeth indicates the acquisition of good food; greasiness of the body will bring happiness, and the greasiness of feet is indicative of acquisition of conveyances.

१७ उरोविशालो धनधान्यभोगी, शिरोविशालो नृपपुङ्गवश्च ।
कटिविशालो बहुपुत्रदारो, विशालपादः सततं सुखी स्यात् ॥ १७ ॥

17 Uro viśālo dhanadhānyabhogi, śiro viśālo nripa puṅgava sca;
Kativiśālo bahuputradāro, viśālapādah satataṃ sukhī syāt.

17 The broad-chested man will enjoy wealth and property; the large-headed one will become a great king; the wide-hipped will have a large number of progency and wives; and he who has roomy feet will always remain happy.

Persons who measure one hundred and eight fingers in height, are called the best men; those who measure ninety-six fingers, are mediocre men; while persons measuring eighty-four fingers or less in height are considered to be people of a low grade.

९–१० से वि अ णं दारए उम्मुक्कबालभावे विन्नायपरिणयमित्ते जोव्वणगमणुप्पत्ते रिउव्वेअ–जउव्वेअ–सामवेअ–अथव्वणवेअ इतिहासपंचमाणं निग्घंटुछट्ठाणं संगोवंगाणं सरहस्साणं चउण्हं वेआणं सारए पारए वारए धारए सडंगवी, सट्ठितंतविसारए संखाणे [सिक्खाणे] सिक्खाकप्पे वागरणे छंदे निरुत्ते जोइसामयणे अन्नेसु अ बहुसु बंभण्णएसु परिव्वायएसु नएसु सुपरिणिट्ठिए आविभविस्सइ ॥ ९ ॥

तं उरालाणं तुमे देवाणुप्पिए! सुमिणा दिट्ठा, जाव आरुग्ग-तुट्ठि-दीहाउअ-मंगल्ल कारगा णं तुमे देवाणुप्पिए! सुमिणा दिट्ठ त्ति कट्टु भुज्जो भुज्जो अणुवूहई ॥ १० ॥

9. Se vı a nam dārae ummukkabālabhāve vinnāya parinayamitte jovvaṇagamanuppatte Riuvea Jaüv vea-Sāmavea Athavvanavea-itihāsa pancamānam Nighantu chatthāna saṃgovagānam sarahassāṇam cauṇham Veānam sārae pārae vārae dhārae sadamgavı, satthitantavisārae saṃkhāne [sikkhāne] sikkhā-kappe Vāgaraṇe Chande Nırutte joisāmayane annesu a bahusu bambhannaesu parivvāyaesu naesu suparinitthie āvibhavissai. 9

10 Tam urālā ṇam tume devāṇuppie sumınā ditthā, jāva ārugga-tutthi-dihāuya-mangalla kāragā nam tume devā nuppie suminā dittha tti kattu bhujjo bhujjo aṇuvūhai. 10

9 Besides, this child on completing the state of childhood (i-e on reaching his age of 8 years) will have accurate scientific knowledge in arts. On reaching the state of Youth, he will be so clever in the four Vedas-Rig Veda, Yajur Veda, Sāma Veda, Atharva Veda with Purāna as the fifth and Nighantu as the sixth, together with their main divisions (अंग Aṅga) and supplementary addenda, and in the knowledge of their real internal meaning, that he will become a teacher and professor (in these subjects), will check all incorrect readings there-in and will be able to fully retain in his memory all that he would learn. He will also be proficient in the Sānkhya Philosophy of Kapila, in Arithmetic, in works on religious rites, in works on religious ceremonies, in works relating to sacrificial fires, in the twenty kinds of works on व्याकरण Vyā-karana, Grammar, in works on छन्द Chanda, Prosody, in works on निरुक्ति Nirukti, Etymological construction of words and syllables, in works on ज्योतिष Jyotiṣa, Science of Astronomy and he will also be very clever in many other Shastras benefi-

cial to Brāhmins, and also in those relating to परिव्राजक Parivrājaka School of Philosophy.

10. O Beloved of the Gods! You have seen noble dreams. You have seen, O Beloved of the Gods! dreams which will bring you health, contentment, long life, prosperity and freedom from misfortunes. So saying, he extolled the dreams repeatedly.

११ तए णं सा देवाणंदा माहणी उसभदत्तस्स माहणस्स अंतिए एअमट्ठं सुच्चा निसम्म हट्ठ–तुट्ठ जाव हिअया करयलपरिग्गहिअं दसनहं सिरसावत्तं मत्थए अंजलिं कट्टु उसभदत्तं माहणं एवं वयासी ॥ ११ ॥

१२ एवमेअं देवाणुप्पिआ! तहमेअं देवाणुप्पिया! अवितहमेयं देवाणुप्पिया! असंदिद्धमेअं देवाणुप्पिया! इच्छिअमेअं देवाणुप्पिया! इच्छिअपडिच्छिअमेअं देवाणुप्पिया! सच्चे णं एस अट्ठे से जहेयं तुब्भे वयह त्ति कट्टु ते सुमिणे सम्मं पडिच्छइ— पडिच्छित्ता उसभदत्तेणं माहणेणं सद्धिं उरालाइं माणुस्सगाइं भोगभोगाइं भुंजमाणा विहरइ ॥ १२ ॥

11 Tae naṃ sā Devānandā māhani Usabhadattassa māhanassa antie eamattham succā nisamma hattha-tuttha-jāva hiayā karayalapariggahiam dasanaham sirsāvattaṃ matthae anjalim kattu Usabhadattaṃ māhanam evaṃ vayāsi. 11

12 Evameam devānuppiyā! tahameam devāṇuppiyā! avitahameyam devānuppiya! a sandiddhameyam devānuppiyā! icchiameyam devānuppiyā! icchia padicchiyameyaṃ devānuppiyā! sacce naṁ esaatthe se jaheyam tubbhe vayaha tti kattu te sumine sammam padicchai / padicchittā Usabhadatteṇaṃ māhanenam saddhim uralāim manussagāim bhogabhogāim bhunjamānā viharai. 12

11 Then, Brāhmani Devānandā, having heard this meaning (of dreams) from Brāhmani Ṛiṣabhadatta and having fixed

it in her mind, she became satisfied, contented etc her heart full of joy; and having folded the palms of her two hands in a way to bring the ten nails of her hands together and turning them round three times and having placed the folded hands in front of her forehead, she addressed Brāhmaṇa Risabha-datta thus:—

12 It is so. O beloved of the gods! It is really so, O beloved of the gods! It is as it stands, O beloved of the gods! It is undoubtedly so, O beloved of the gods! It is so desired by me, O beloved of the gods! It is accepted by me, O beloved of the gods! It is desired and accepted by me, O beloved of the gods! It is as true as you say. So saying, she fully accepted the dreams; and having fully accepted them, she remained with Brāhmana Risabha-datta, enjoying the precious human worldly pleasures.

१३ ते णं काले णं ते णं समए णं सक्के, देविंदे, देवराया, वज्जपाणी पुरंदरे, सयक्कउ सहस्सक्खे, मघवं, पागसासणे, दाहिणड्ढलोगाहिवई एरावण-वाहणे, सुरिंदे, वत्तीसविमाणसयसहस्साहिवई, अरयंवरवत्थधरे, आलइअमाल-मउडे, नवहेमचारुचित्तचंचलकुंडलविलिहिमाणगल्ले, महिड्ढिए, महज्जुईए, महब्बले, महायसे, महाणुभावे, महासुक्खे, भासुरबोंदी पलंबवणमालधरे सोहम्मे कप्पे, सोहम्मवडिसए विमाणे, सुहम्माए सभाए, सक्कंसि सीहासणंसि; से णं तत्थ वत्तीसाए विमाणावाससयसाहस्सीणं, चउरासीए सामाणियसाहस्सीणं, तायत्तीसाए तायत्तीसगाणं, चउण्हं लोगपालाणं, अट्ठण्हं अग्गमहिसीणं सपरिवाराणं, तिण्हं परिसाणं, सत्तण्हं अणिआणं, सत्तण्हं अणिआहिवईणं, चउण्हं चउरासीणं आयरक्खदेवसाहस्सीणं, अन्नेसिं च वहूणं सोहम्मकप्पवासीणंवेमाणिआणं देवाणं देवीण य, आहेवच्च पोरेवच्चं सामित्तं भट्टित्तं, महत्तरगत्तं आणाईसरसेणावच्चं कारेमाणे पालेमाणे, महयाहयनट्टगीय-वाइअतंती-तलताल-तुडिय-घणमुइंगं-पडुपडहवाइअरवेणं दिव्वाइं भोगभोगाइं भुंजमाणे विहरइ ॥ १३ ॥

13 Te nam kāle nam te nam samae nam Sakke, devinde devarāyā, vajjapāni, purandare, sayakkaū, sahassakkhe, maghavam pāgasāsane dāhiṇaddhalogāhivaī, erāvaṇavāhane, surinde, battisavimānasayasahassāhivaī, arayambaravatthadhare ālaiamālamaude navahemachāruchittachanchalakundala vilihijjamānagalle, mahiddhie, mahajjuīe, mahabbale, mahāyase mahānubhāve, mahāsukkhe, bhāsurbondī, palambavanamālādhare, Sohamme kappe, Sohammavadimsae vimāṇe, Suhammāe sabhāe, sakkamsi sīhāsamsi, senam tattha battisāe vimānavāsasaya sāhassiham, caurāsie samānia sāhassīnam, tāyattisae tayattisagānam, caunham loga-pālānam, atthanham agga mahisīnam saparivaranam, tinham parisānam, sattanham aniānam, sattanham aniyahivaīnam, cauṇham caurāsīnam āyarakkha deva sāhassīnam, annesim ca bahūnam Sohamma kappa vāsīnam vemānianam devāṇam devīna ya, āhevaccam porevaccam, sāmittam bhattittam mahattara gattam ānāīsara senāvaccam, karemāṇe pālemāne, mahayahaya nattagia-vāiatanti tala tāla-tudia ghanamunga-padu padaha vāia iavenam divvāī bhoga bhogāim bhunjamāne viharai. 13

13. During that age, at that time शक्र **Sakra**, the lord of gods, more shining than other deities by his lustre, and having वज्र **Vajra**, thunder-bolt, in his hand, known as पुरंदर **Purandara**, the destroyer of strong-holds of demons, also called शतक्रतु **Shatakratu**, as he observed the fifth religious vow of a Śravaka; known as श्राद्धप्रतिमा **Sraddha partima**, one hundred times during his previous birth as कार्तिकशेठ **Kartika Sheth**; known as सहस्राक्ष **Sahasraksha** possessing one thousand eyes, being assisted in his activities by the thousand eyes of his five hundred god-ministers, also known as मघवन् **Maghavan**, The Bounteous Indra or the god मघा **Magha**, who has dense clouds under his control, also called पाकशासन **Pakashasana**, the chastiser of the demon पाक **Paka**, Pāka, the Lord of half the portion of the Loka to the south of Mount Meru, whose वाहन **Vahana**, Special vehicle is ऐरावण **Airavana** (elephant), the chief of the gods, the lord of thirty-two hundred thousand विमानs **Vimanas** celesalit

curs! who puts on garments as clean as the sky without dust, who has put on garlands and crown in their proper places, whose two cheeks are stroked by charming, embellished swinging ear-pendants of fine gold, the most prosperous, the most brilliant, the most powerful, the most renowned, the most glorious, the most happy, with a shining body, with a garland of many colours, reaching right to his feet, who was in Saudharma Kalpa, in the celestial car Saudharma Avatamsaka in the audience hall Sudharman, in the lion-seated throne Śakra; he who exercises and maintains supreme rule, guidance, leadership, supreme authority and general commandership over (1) thirty-two hundred thousand celestial abodes, over (2) eighty-four thousand सामानिक Sāmānika gods, (gods with a rank similar to that of himself) over (3) thirty-three त्राय-त्रिंशाः Trāyatrimśāh, protecting gods (held in high esteem by the Indra) (4) the four guardians of the world, (5) the eight chief queens with their retinue, over (6) three assemblies, (7) seven armies, (8) seven commanders of armies, over (9) eighty-four thousand guardian-gods in each of the four directions, and over (10) numerous other Vaimānika gods and goddesses, residing in Saudharma Kalpa. The Indra was enjoying the enjoyable divine pleasures, amid the great singing sound of dancing, songs, musical performances, music of stringed instruments (Vinā), rhythmical clapping of hands, the Turya, the great drum and the clear sound of the beating of the kettle-drum

Here, the Śakra has been described as शतक्रतु Śatakritu, the observor of the fifth religious vow of a Śrāvaka, a hundred times, during his previous life as कार्तिक शेठ Kārtika Śeth. The soul of Kārtika Śeth, was born as Saudharmendra during his next life, on account of his practising such religious observances. The account of Kārtika Śeth runs as follows.—

THE STORY OF KĀRTIKA ŚETH.

At पृथिवीभूषण नगर Prithivibhūsana Nagara, a town named Prithivibhūsanā, there was a king named प्रजापाल Prajāpāla.

There lived, in that town, a very wealthy pious Śrāvaka named कार्तिक शेठ Kārtika Śeth who was a great favourite of the king. He observed the fifth religious vow of a Śrāvaka, one hundred times, and was hence known as शतक्रतु Śatakritu.

One day, a wandering ascetic of the Gairika sect, named गैरिक Gairika, who had observed fasting for one month, came to the town and all the people of the town, except Kārtika Śeth became his devotees Gairika having come to know it, was greatly enraged with Kārtika Śeth

One day, the king invited Gairika for dinner at his palace. Gairika said "I will come to your palace for dinner, if Kārtika Śeth serves me food." The king agreed to the proposal and calling Kārtika Śeth to his presence, said "You entertain Gairika with food at my palace." Kārtika Śeth said "O sovereign! under your Majesty's command, I will entertain him". When Kārtika Śeth was serving food to Gairika who was taking his meals in the palace, Gairika impudently began to practise jokes with Kārtika Śeth, by passing his fore-finger across his own nose, implying how Kārtika Śeth had been humbled down.

Kārtika Śeth thought "If I had previously taken दीक्षा Dikśā, Initiation into an order of Monks, I would not have been obliged to undergo such humility. With this idea prevailing in his mind, Kārtika Śeth received दीक्षा Dikśā from Bhagavān Śri Muni Suvrata Swāmi, along with one thousand and eight merchants' sons In due course of time, he studied the twelve Angas. Having very carefully observed his duties as an ascetic for twelve years, the soul of Kārtika Śeth was born during his next life as Saudharmendra, as a result of his practising severe austerities during his ascetic-life, and Gairika was born as elephant ऐरावण Airāvaṇa, the Indra's special vehicle

The elephant knowing that the soul of Kārtika Śeth was born as Saudharmendra, tried to run away The Indra holding

him tightly, mounted him, sitting on his head. The elephant, with an intention of terrifying the Indra, assumed two forms, and the Indra assumed two. The elephant then assumed four forms and the Indra did the same. The Indra, thereupon, knowing the real nature of affairs, thru Avadhi Jnāna, threatened the elephant. The elephant then assumed his natural form.

The Indra, with such a retinue, was enjoying the pleasures of celestial happiness amid the sound of music of continuou dramatic performances, lute, clapping of hands and other stringed instruments, and amid the solemn beating of the drum which produces deep sound like that of roaring of clouds, and the attractive sound of the kettle-drum. 13

१४ इमं च णं केवलकप्पं जंबुद्दीवं दीवं विउलेणं ओहिणा आभोएमाणे विहरइ । तत्थ णं समणं भगवं महावीरं जंबुद्दीवे दीवे, भारहे वासे, दाहिणड्ढभरहे, माहणकुंडग्गामे नयरे, उसभदत्तस्स माहणस्स कोडालस-गुत्तस्स भारियाए देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्छिसि गब्भत्ताए वक्कंतं पासइ । पासित्ता हट्ठ-तुट्ठ-चित्तमाणंदीए, नंदिए, परमाणंदिए, पीइमणे, परमसोमणस्सिए, हरिसवसविसप्पमाणहिअए, धाराहयकयंबसुरहि कुसुम-चंचुमालइअ-ऊससिअरोमकूवे, विअसियवरकमलाणणनयणे, पयलिअ वरकडग-तुडिअ-केऊर-मउड-कुंडल-हारविरायंतवच्छे, पालम्बपलंबमाण-घोलंतभूसणधरे, ससंभमं तुरिअं चवलं सुरिंदे सीहासणाओ अब्भुट्ठेइ । अब्भुट्ठित्ता पायपीढाओ पच्चोरुहइ । पच्चोरुहित्ता वेरुलिय-वरिट्ठरिट्ठअंजण निउणोवचिअमिसिमिसिंतमणि-रयणमण्डिआओ पाउआओ ओमुअइ। ओमुइत्ता एगसाडिअं उत्तरासंगं करेइ । करित्ता अंजलिमउलिअग्गहत्थे तित्थयराभिमुहे सत्तट्ठपयाइं अणुगच्छइ । अणुगच्छित्ता वामं जाणुं अंचेइ, अंचित्ता दाहिणं जाणुं धरणितलंसि साहट्टु तिक्खुत्तो मुद्धाणं धरणितलंसि निवेसेइ । निवेसित्ता ईसिं पच्चुन्नमइ । पच्चुन्नमित्ता कडग-तुडियथंभिआओ भुआओ

साहरइ । साहरित्ता करयलपरिग्गहिअं दसनहं सिरसावत्तं मत्थए अंजलिं कट्टु एवं वयासी ॥ १४ ॥

नमुत्थु णं अरिहंताणं भगवंताणं आइगराणं तित्थयराणं सयंसंबुद्धाणं, पुरिसुत्तमाणं पुरिससीहाणं पुरिसवरपुंडरीयाणं पुरिसवरगंधहत्थीणं लोगुत्तमाणं लोगनाहाणं लोगहियाणं लोगपईवाणं लोगपज्जोअगराणं अभयदयाणं चक्खुदयाणं मग्गदयाणं सरणदयाणं जीवदयाणं बोहिदयाणं धम्मदयाणं धम्मदेसयाणं धम्मनायगाणं धम्मसारहीणं—

14. Imam ca naṃ kevala kappaṃ Jambūddıvaṃ divaṃ vıulenaṃ obina ābhoemāne viharai । Tattha nam Samanam Bhagavam Mahāvıraṃ, Jambuddive dive Bhārahe vāse dāhina--ddha Bharahe Mahana-kundaggāme nayare Usabhadattassa māhanassa Kodālasaguttassa bhāriyāe Devāṇandāe māhanie Jālandharasaguttāe kucchimsi gabbhattāe vakkantaṃ pāsai । Pāsıttā hattha-tuttha cıttamāṇandie, ṇandıe, paramāṇandie piimaṇe, paramasomanassie, harisavasa visappamāhiyae, dhārāhaya Kayamba surahi kusuma cancu mālaiya ūsasiya romakūve, viyasiya varakamalānana-nayane, payaliya vara kadaga-tudiya-keūramaud-kuṇdala-hāravirāyantavacche, pālamba palambamāna-gholanta bhusana dhare, sasaṃbhamam turıyam cavalam suıinde sīhāsanāo abbhuthei । Abbhutthittā pāyapi--dhāo paccoruhai । paccoruhittā verıliya-varıtharittha-aṇjana muṇoviamisimisinta mani rayaṇa mandiyāo pāuyāo omuyaı । Omuittā egasādıam uttarāsangaṃ karei । Karıttā anjalı mauli aggahatthe Titthayarābhimuhe sattattha payāim anugacchai । Anugacchittā vāmam jānum anchei, anchıttā dāhınam jānum dharam talamsi sāhattu tıkkhutto muddhānaṃ dharani talamsi nivesei । Nivesıttā īsim paccunnamai । paccunnamittā kadaga tudiya thambhiyāo bhuāo sāharai । Sāharıttā karayala parigga--hiam dasanaham sırasāvattam matthae anjalim kattu evam vayāsi 14

15. "Namutthu nam Arihantānam bhagavantānam, āigarānam tıtthayarānam, sayamsambuddhānam, purisuttamānam, purisa-

sihāṇam, purisavara pundariyāṇam, purisavara gandha hatthiṇam, loguttamānam, loga nāhāṇam, loga hiyāṇam, loga paivānam, loga pajjoa garānam, abhaya dayaṇam, chakkhu dayāṇam, magga dayāṇam, saraṇa dayānam, jivadayānam, bohidayāṇam, dhamma dayāṇam, dhamma desayānam, dhamma nāyagaṇam, dhamma sārahinam—

15. The Saudharmendra, then, remains, seeing often, the whole of Jambu dvipa through the medium of his extensive Avadhi Jnāna. There he sees Śramaṇa Bhagavān Mahāvira taking birth as a foetus in the womb of Devānandā brāhmani of Jālandhara gotra, wife of Risabhadatta brāhmaṇa of Kodāla gotra, in Brahmaṇa Kundagrāma nagara in the southern half of Bharata Kṣetra of Jambu dvipa; and having seen him, the Indra-pleased, satisfied, delighted, full of joy, full of great joy, full of affection, with a heart expanded with joy, with the hair of his body erect and bristling with joy like the fragrant flowers of Kadamba tree sprinkled by showers of rain, with his face and eyes blooming like an excellent expanded lotus flower, with his bracelets, armlets, diadem and ear-pendants shaking with bewilderment caused by extreme delight on seeing the Bhagavān, with his breast appearing beautiful with neck--laces, with a very long pearl neck-lace swinging to and fro-rises up abruptly, eagerly and swiftly from the lion-seated throne. Having risen up, he gets down from the foot-stool and having got down, he removes from his feet, two pādukās पाउका foot-wear studded with Vaidurya Ratna, best Riṣta Ratna and Anjana Ratna by clever artisans, and beset with glittering Candra Kānta and other gems and Karketana and other precious stones, having removed them, egasādiam uttarāsangam karei एगसाडिअं उत्तरासंगं करेइ । puts on his upper garment (a scarf about nine feet long and about three feet wide, encircling the upper portion of his body in such a way, that the centre of the cloth remains in the right axilla and the two ends touch the upper portion of the left shoulder in the form of a loose tie and hanging in front and behind); having done it, the Saudharmendra, with his two hands folded

to form a cavity and kept in front of his forehead, goes seven or eight steps towards the Tīrthamkara, and having gone there, keeps the left knee high and the right knee on the ground, and applies his head three times to the ground; and having done so, bends his body forward a little, and having bent his body, raises his arms which were arrested by bracelets and armlets; and having raised them, the Saudharmendra, with his two hands folded to form an añjali (a cavity) bringing his ten nails together, moving the anjali around his head, and keeping it in front of his forehead, spoke thus:—

(1) Namutthu nam Arihantānam नमुत्थु णं अरिहंताणं Obeisance to the Arihants (who have destroyed enemies in the form of evil karmas.) (2) Bhagavantānam भगवंताणं, To him who possesses the twelve attributes indicated by the twelve out of the fourteen meanings of the word Bhaga भग. They are 1 Sūrya सूर्य The sun 2 Jnāna ज्ञान Knowledge 3 Māhātmya माहात्म्य Greatness 4 Yaśa यश The quality of pacifying the animosities of creatures having natural antipathy towards each other 5 Vairāgya वैराग्य Indifference to worldly objects 6 Mukti मुक्ति Liberation 7 Rūpa रूप Beauty 8 Virya वीर्य Strength 9 Prayatna प्रयत्न Effort (in practising austerities) 10 Icchā इच्छा The desire (for salvation of the living beings of the universe) 11 Laxmi लक्ष्मी Wealth 12 Dharma धर्म Duty 13 Aiśvarya ऐश्वर्य Prosperity and 14 Yoni योनि Female organ of generation. So far as Bhagavān is concerned, out of these fourteen meanings, the first viz Sūrya and the last viz Yoni are to be excluded. The remaining twelve meanings are therefore:—Jnānavān ज्ञानवान् Possessing Knowledge 2 Māhātmyavān माहात्म्यवान् Possessing greatness 3 Yaśasvin यशस्वीन् Possessing the faculty of pacifying the animosities of living beings who have natural antipathy towards each other, as for instance, a peacock having a natural antipathy towards a serpent, a dog towards a cat, a cat towards a mouse etc 4 Vairāgyavān वैराग्यवान् Possessing indifference towards worldly pleasures. 5 Muktivān मुक्तिवान् Possessing Liberation. 6 Rūpavān रूपवान् Possessing handsome form 7 Viryavān वीर्यवान् Possessing unlimited strength 8 Pra–

yatnavān यत्नवान् Practising great exertion (in austerities) 9. Icchāvān इच्छावान् Desirous of the Salvation of all the living beings in the universe, 10 Lakṣmivān लक्ष्मीवान् Having the superabundant wealth expressive of thirty-four supernatural powers, 11 Dharmavān धर्मवान् Mindful of various religious duties, and 12 Aiśvaryavān ऐश्वर्यवान् Possessing supreme glory as he is always served by kings, emperors, crores of gods and the various Indras. (3) Aigarāṇam आइगराणं, The originator of the Dharma, with regard to his individual Tirtha; (4) Tittha-yarāṇam तित्थयराणं The founder of the Tirtha or Sangha i-e an institution consisting of four elements viz Sādhus साधु Sādhvi साध्वी Nuns, Śrāvaka श्रावक Lay-men-jains and Śrāvikas श्राविका Lay-women-jains or the instututer of the first Gaṇadhara गणधर the leader of the order of monks; (5) Sayaṃ sambuddhāṇam सयंसंबुद्धाण, One who has developed Knowledge without instruction of any one else. (6) Purisutt-amānaṃ पुरिसुत्तमाणं, One who is the best of all men (being a treasure of innumerable qualities.) (7) Purisasīhānam पुरिस सीहाणं One who is as brave as a lion among all men-because he is strong enough to destroy the enemies in the shape of Karmas, because he has patience in enduring sufferings, and because he is dauntless in troubles; (8) Purisa vara puṇdari-yānaṃ पुरिसवरपुंडरीयाणं him who is like an excellent white lotus among men-just as, a white lotus is produced in mire, grows higher and higher by water and then remains quite aloof from both the mire and water, in the same manner, the Bhagavān is born in the mire of Karmas, grows with the relish of enjoyments, and gradually, leaving aside both the Karmas and pleasures, remains perfectly aloof, (9) Purisavara gandha hatthiṇam पुरिसवारगंधहत्थीणं, To him who is like an excellent Gandha-hasti गंध हस्ति Rutting elephant. Just as other elephants run away by the smell of a Gandha-hasti, in the same manner, famines, epidemic diseases and other pestilences disappear by the perfumed fragrance of the winds wherever the Bhagavān goes, (10) Loguttamānam लोगुत्तमाणं To him who is the best among righteous people because he

has thirty-four supernatural powers (11) Logaṇāhāṇam लोगनाहाणं To him who is the lord of righteous people, because he is the medium of the acquisition of Right Knowledge etc by others and because he protects them; (12) Loga hiyānaṃ लोगहियाणं To him who does good to all animals because he is the propagator of the principle of Mercy towards all animals, (13) Loga paîvānam लोगपईवाणं To him who is like a lamp to the people, because he is able to destroy the darkness of Mithyātva, (14) Loga pajjoagarānaṃ लोगपज्जोअगराणं To him who is the illuminator of all substances in the universe (like the sun); (15) Abhaya dayānam अभयदयाण To him who is the bestower of Abhaya अभय Freedom from the seven kinds of fear. The seven kinds of fear are —Ihaloka bhaya इहलोकभय Fear from a human being or a beast to a human being 2 Paraloka bhaya परलोकभय Fear from a god or a demigod. 3 Adāna bhaya आदानभय Fear of wealth and property to be stolen away by robbers. 4 Akasmād bhaya अकस्माद्भय Fear caused by an occurrence without any visible external cause 5 Marana bhaya मरणभय Fear of death. 6 Ajivikā bhaya आजीविकाभय Fear about the means of one's maintenance and 7 Apayaśa bhaya अपयशभय Fear of disrace. Arihanta Bhagavān is the bestower of Abhaya because he is able to remove these seven kinds of fear. (16) Chakkhu dayānaṃ चक्खुदयाणं To him who gives an insight into the Sacred knowledge (17) Magga dayāṇam मग्गदयाणं To him who gives Samyag Jnāna सम्यग्ज्ञान Right Knowledge, Samyag darśan सम्यग्दर्शन Right Perception and Samyag Cāritra सम्यग्चारित्र Right Conduct leading to the path of Liberation; (18) Sarana dayānam सरणदयाणं To him who gives shelter to people terrified by the miseries of the Samsāra, (19) Jiva dayānaṃ जीवदयाणं To him who gives a state in which there is no death but endless existence or Moksa with an absence of birth and death or who bears compassion towards living beings, (20) Bohi dayānaṃ बोहिदयाणं To him who gives Samyaktva, (21) Dhamma dayānam धम्मदयाणं To him who has instituted two kinds of Dharma viz 1 Desha Virati Dharma देशविरतिधर्म Duties of partial vows for house-holders and 2 Sarva Virati सर्वविरति

Dharma-Total Vows for ascetics, (22) Dhamma-desayāṇaṃ धम्मदेसयाणं To him who is the preceptor of Dharma (23) Dhamma nāyagāṇaṃ धम्मनायगाणं To him who is the leader of Dharma. (24) Dhamma sārahīṇaṃ धम्मसारहीणं To him who is like a charioteer to the chariot of Dharma. Just as, a charioteer brings a chariot running astray to the right path, in the same manner, the Bhagavān brings the people going astray to the path of duty. It is illustrated by the story of Megha Kumāra.

STORY OF MEGHA KUMĀRA.

One day, Śramaṇa Śree Mahāvira Swāmi going from village to village came to the pleasure-garden outside the town of Rājagriha राजगृह. Then, Śrenika श्रेणिक was the king and Dhāriṇi धारिणी was his queen. They had a son named Megha Kumāra. King Śreṇika, Megha Kumāra and others went to give their respects to Him. On hearing the preaching of Śramana Bhagavān Mahāvira, Megha Kumāra became indifferent to worldly pleasures. He abandoned his eight wives, and having received the permission of his parents with some hesitation, was initiated into an order of monks by Śramana Bhagavān Mahāvira. Megha Kumāra was then entrusted to elderly Sādhus for the purpose of teaching him Sutras and their meanings and the duties of a Sādhu.

At night, while spreading their beddings in an order of seniority, the bedding of Megha Kumāra came at the end just near the door of the Upāśraya. The bedding of Megha Kumāra became completely filled with the dust of the feet of Sādhus going out and coming in for urination, and so, he could not get even a moment's sleep at night So, he thought "Where is my royal bedding! and how to wallow thus on the ground! How long should I suffer this affliction? In the morning, I will take the permission of the Bhagavān and return home." With this idea in his mind, when during the morning, Megha Kumāra went to the Bhagavān Śramana

Bhagavān Mahāvira addressing him with sweet words said 'O child! You had an evil meditation at night but that is not considerate. You have suffered innumerable agonies of hellish regions for many sāgaropams in your previous lives. What is this trifling inconvenience in comparison to those agonies? Who but a fool would accept servitude leaving aside the prosperity of a chakravartin? Who will be foolish enough to take a piece of stone instead of a Cintāmani Ratna चिंतामणिरत्न a gem of magical power supposed to yield to its possessor every thing wanted? O Megh! if one can safely get through the agonies of hell, how can he not safely get through the minor troubles of human life? Is it advisable for a wise man to leave aside Cāritra Dharma चारित्रधर्म the vows of an ascetic for an insignificant comfort? It is better to die than to abandon the vows taken. Physical suffering in the observation of Cāritra dharma चारित्रधर्म the duties of an ascetic is rewarded with Right Knowledge, and therefore it is very beneficial. Besides, you had suffered much bodily suffering in your previous lives, while doing virtuous actions, and hence you are enjoying the wealth of a very wide kingdom. Now hear the account of your previous life.

During your third previous life, you were a large white elephant with six tusks, named Sumeruprabha सुमेरुप्रभ in the region of Mount Vaitādhya वैताढ्य and the lord of one thousand female elephants One day a severe fire occurred in the forest. Fearing danger you began to run away While running away, you became very thirsty and happened to come to a small lake full of mud. Not knowing a better path to enter the lake, you became immersed in the mud You were far from dry land and also could not reach water In the mean time, an elephant who had previous animosity towards you, came there and wounded you with blows with his tusks. Having suffered unbearable pain for seven days you died, having completed an age-limit of one hundred and twenty years.

After your death, you were again born as a red elephant with four tusks in the region of Mount Vindhyācala विंध्याचल

and were the lord of seven hundred female elephants. One day on seeing fire in the forest, you had a remembrance of your previous life You therefore prepared a circular area, about four kosha in diameter, free from grass with an idea of escaping from the danger of the fire, and used to root out grass and creepers that would grow there in the commencement of the rainy season and also at the end.

A severe fire broke out, however, in that forest, and all the animals living in the forest came to the circular area and remained there. You also came running there. There was not an inch of room in the circular area. You raised up one of your feet for the purpose of allaying itching sensation. Meanwhile, a rabbit owing to over-crowding, came and occupied the space created by the raising of your foot; as you were setting your foot down after allaying the itching, you saw a rabbit there. Out of compassion for the rabbit, you held up your foot, bent upwards for two days and a half. When the fire subsided and all the animals went away to their respective places, the rabbit also went away, but as the veins of your foot became unusually swollen and stiff, while you were trying to lay down your foot on the ground, you fell down at once on the ground. Suffering the pangs of hunger and thirst for three days, but full of compassion, you died after completing an age-limit of one hundred years You-the soul of the elephant-are born in this life as a son from the womb of queen Dhārini, wife of Śrenika Rājā. "O Megha Kumāra ! you suffered such unbearable pains out of compassion even during your life as a lower being, and so, you are born in this life in a royal family. Now, just think for a moment, how much you will gain by undergoing bodily suffering for observing the duties of an ascetic. O Megha ! you were without Right Knowledge during your life as a lower being, still, out of compassion for living beings, you did not mind unbearable pains, why do you now vex at being touched by the feet of worthy Sādhus even after acquiring Right Knowledge ? These Sādhus deserve to be worshipped by the whole world, and the

dust of the feet of such pious Sādhus can only be touched by meritorious persons. You should not, therefore, be pained at being touched by the feet of these worthy Sādhus." On hearing these words of Śramaṇa Bhagavān Mahāvira, Megha Kumāra had a remembrance of his previous lives. After remembering the accounts of his previous two lives, Megha Kumāra, getting indifferent to worldly pleasures, bowed down before the Bhagavān and said "O lord! O master! may you live long. Just as a clever charioteer brings a chariot going astray to the right path, in the same manner, you have brought me back to the right path. My lord! you have delivered me."

Megha Kumāra being thus advised, became steady in observing his duties as an ascetic, and he took an oath that he should not take treatment-medicinal or physical-for any other portion of his body, except his two eyes, even under any calamitous circumstance. Having taken such a life-long oath, having carefully observed his duties as an ascetic without any defect, having practised severe austerities and at the end of his life remaining without food and water for one month, Megha Kumāra died and was born as a god in Vijaya Anuttara Vimāna. Descending from there, he will acquire Liberation in Mahā Videha Ksetra. Thus, Śramana Bhagavān Mahāvira is a charioteer of the chariot of Dharma.

CHAPTER II

धम्मवरचाउरंतचक्कवट्टीणं, दीवो, ताणं सरणं गई पइट्ठा, अप्प-डिहयवरनाणदंसणधराणं, वियट्टछउमाणं, जिणाणं, जावयाणं, तिन्नाणं, तारयाणं, बुद्धाणं, बोहयाणं, मुत्ताणं, मोअगाणं, सव्वन्नूणं, सव्वदरिसीणं, सिव मयल-मरुअ-मणंत-मक्खयमव्वाबाहमपुणराविति-सिद्धिगइनामधेयं ठाणं संपत्ताणं, नमोजिणाणं, जिअभयाणं । नमुत्थु णं समणस्स भगवओ महावीरस्स आइगरस्स चरमतित्थयरस्स पुव्वतित्थयरनिदिट्ठस्स जाव सम्पाविउकामस्स । वंदामि णं भगवंतं तत्थगयं इह गए, पासउ मे भगवं तत्थ गए इह गयं ति कट्टु समणं भगवं महावीरं वन्दइ नमंसइ । वन्दित्ता नमंसित्ता सीहासणवरंसि पुरत्थाभिमुहे सन्निसण्णे, तए णं तस्स सक्कस्स देविन्दस्स देवरण्णो अयमेआरूवे अज्झत्थिए चिंतिए पत्थिए मणोगए संकप्पे समुप्पज्जित्था ॥ १५ ॥

15. Dhammavara cāuranta cakkavattinam, dīvo, tānam, saraṇam gaī paitthā, appadihayavaranāna damshanadharānam, viyatta chaumānam, jinānam, jāvayānam, tinnānam, tārayānam, buddhanam, bohayānam, muttānam, moagānam, savvannūnam, savva darisīnam, siva mayala marua mananta makkhaya mavvābāha mapunarāvitti siddhigai nāma dheyam thānam sampattanam, namo jinānam jiya bhayānam / Namutthunam Samanassa Bhagavao Mahāvīrassa āigarassa carama Titthayar-assa puvva-titthayara niditthassa jāva sampāviu kāmassa I Vandāmi nam bhagavantam tattha gayam iha gae, pāsau me

bhagavam tattha gae iha gayam ti kattu Samanam Bhagavam Mahāvīram vandai namansai / Vandittā namansittā sihāsana varamsi purtthā-bhimukhe sannisanne / Tae nam tassa Sakkassa *devindassa devaranno ayamearuve ajjhatthie cintie patthie* manogae sankappe samuppājjittha. 15.

15. (25) धम्मवरचाउरंतचक्कवट्टीणं Dhammavara cāuranta cakkavattinam, Obeisance to Him who is like the best cakravartin of religion, who has conquered the four ends, just as a cakravartin who has conquered the land encircled by the three oceans and mount Himavān, is more powerful than other kings, so is the Bhagavān more powerful than other exponents of religion; (26) दीवो Divo, An island Him who is like an island for the rescue of persons who are being drowned in the ocean of Samsāra संसार Worldly existence; (27) ताणं Tāṇam Him who is a protector of other persons by destroying their misfortunes, (28) सरणं Saranam, Him who is a shelter for persons affraid of the chestising influences of Karmas, (29) गई Him who is the resort of distressed persons to whom they go for happiness; (30) पइट्ठा Paitthā, The main prop of holding out of persons falling into the well of the Samsāra, (31) अप्पडिहयवरनाण-दंसणधराणं Appadihaya vara nāna damsana dharā–nam, The possessor of Kevala Jnāna (केवलज्ञान) and Kevala Darśana (केवल दर्शन) Perfect Knowledge and Perfect Perception which are unimpeded; (32) वियट्टछउमाणं Viyatta chaū-mānam, Him whose four ghāti Karmas (i. e. Karmas precluding the destructive powers of qualities of the soul) have disappeared; (33) जिणाणं Jinānam, The conquerer of attachment and hatred; (34) जावयाणं Jāvayānam. Him who is instrumental to devout persons in subduing attachment and hatred through the medium of preaching, (35) तिन्नाणं Tinnānam, Him who has crossed the ocean of Samsāra; (36) तारयाणं Tārayānam, Him who has rescued devout persons; (37) बुद्धाणं Buddhaṇaṃ, Him who has a perfect knowledge of divine truth. (38) बोहयाणं Bohayānam, The instructor of divine truth to other persons. (39) मुत्ताणं Muttānam. Him who has become free from the bondage of Karmas. (40) मोअगाणं Moagānam, Him

who is able to make others free from the trammels of Karmas. (41) सव्वन्नूणं Savvanūnam, Him who knows every thing through the medium of Kevala Jnāna (केवलज्ञान) Perfect Knowledge. (42) सव्वदरिसीणं Savvadarisiṇam, Him who perceives every thing by Kevala Darśana (केवल दर्शन) Perfect Perception. (43) सिवमयलमरुअमणंतमक्खयमव्वाबाहमपुणरावित्तिसिद्धिगइनामधेयं ठाणं संपत्ताणं Siva mayala marua mananta makkhaya mavvābāha mapunarāvitti siddhi gai nāma dheyam thānam sampattānam. Him who has acquired the auspicious, immovable, healthy, endless, imperishable, and painless, state called सिद्धगई Siddhi Gati, the Path of Perfection from which there is no re-birth, (44) नमो जिणाणं जियभयाणं Namo Jinānam jiya bhayāṇam. Obeisance to the Jina जिन who has conquered attachment and hatred and to one who has conquered the different kinds of fear.

After giving homage to all the previous Tīrthamkaras possessing the above-named qualities, the Saudharma Indra (सौधर्मेन्द्र) adores the Venerable Saint Mahāvīra thus:—नमुत्थु णं समणस्स भगवओ महावीरस्स Namutthu ṇaṃ Samaṇassa Bhagavao Mahāvirassa, Obeisance to the Venerable Saint Mahāvīra, आइगरस्स Āigarassa, The founder of his own तीर्थ Tirtha or Church, or creed for the four-partite Saṅgha संघ Congregation consisting of Sādhus (साधु) Monks, Sādhvis (साध्वी) Nuns, Shrāvakas (श्रावक) Male lay Jains and Shrāvikās (श्राविका) Female lay Jains, (चरमतित्थयरस्स) Carama Tittha-yarassa, To the last Tīrthamkara पुव्वतित्थयरनिद्दिट्ठस्स Puvva titthayara nidditthassa, As pointed out by Bhagavāna Shree Riṣabha-deva and other previous Tīrthamkaras. जावसंपाविउ कामस्स Jāva sampāviu kāmassa (Till) desirous of attaining the Path of Perfection (सिद्धिगति) Siddhi Gati, वंदामि णं भगवंतं तत्थगयं इहगए Vandāmi nam Bhagavantam tattha gayam iha gae, I, from here adore the Venerable One who is there (in the womb of Devānandā), पासउ मे भगवं तत्थ गए इह गयं ति कट्टु Pāsaū me Bhagavam tattha gae iha gayaṃ ti kattu. 'May the Venerable One from there see me who am here.' So saying, समणं भगवं महावीरं वंदइ नमंसइ Samaṇam Bhagavam Mahāvīram

vandai namansai, he adored and worshipped the Venerable Saint Mahāvira.

Having adored and worshipped the Venerable One, he sat on his excellent lion-seated throne, with his face towards the East.

Then, a self-conceived, well-meditated, desirable, mental idea-not expressed in words-occurred in the mind of Śakrendra, the Indra of the gods, the king of the gods.

१६ न खलु एअं भूअं, न एअं भव्वं, न एअं भविस्सं, जं णं अरिहंता वा चक्कवट्टी वा बलदेवा वा वासुदेवा वा अंतकुलेसु वा पंतकुलेसु वा तुच्छकुलेसु वा दरिद्दकुलेसु वा किवणकुलेसु वा भिक्खायरकुलेसु वा माहणकुलेसु वा, आयाइंसु वा, आयाइन्ति वा आयाइस्सन्ति वा ॥ १६ ॥

16. Na khalu eam bhūyam, na eam bhavvam, na eam bhavissam, jam nam Arihantā vā, cakkavatti vā Baladevā vā Vāsudeva vā antakulesu vā panta kulesu vā tuccha kulesu vā, daridda kulesu vā, kivaṇa kulesu vā, bhikkhā yara kulesu vā māhana kulesu vā, ayāinsu vā āyāinti vā āyāissanti vā. 16.

16. It never at all happened nor does it happen, nor will it ever happen that Arhats, Cakravartins, Baladevas or Vāsudevas, were born, are born, and will be born in low families, in degraded families; in families with very few family members; in families of paupers, in families of misers; in families of beggars; or in families of Brāhmins (with begging proclivities.)

१७ एवं खलु अरिहंता वा चक्कवट्टी वा बलदेवा वा वासुदेवा वा, उग्गकुलेसु वा, भोगकुलेसु वा, रायन्नकुलेसु वा, इक्खागकुलेसु वा, खत्तियकुलेसु वा, हरिवंसकुलेसु वा, अन्नयरेसु वा तहप्पगारेसु वा विसुद्धजाइकुलवंसेसु वा, आयाइंसु वा आयाइन्ति वा आयाइस्सन्ति वा ॥ १७ ॥

17. Evam khalu Arihantā vā Cakravatti vā Baladevā vā Vāsudevā vā, ugga kulesu vā, bhoga kulesu vā, rāyanna kulesu

vā, Ikkhāga kulesu vā, khattiya kulesu vā, Harivamsa kulesu vā, annayaresu vā tahappagāresu visuddhajāi-kulavamsesu, vā, āyāinsu vā āyāinti vā ayāissanti vā. 17.

17. Indeed, undoubtedly, Arhats, Cakravartins Baladevas or Vāsudevas were born are born and will be born in high families, in noble families, in royal families, in Ikshvāku family, in ksatriya (क्षत्रीय) families, in Harivamśa family or in such other families of pure descent on both sides.

१८ अत्थि पुण एसे वि भावे लोगच्छेरयभूए अणंताहि उस्सप्पिणीहिंओसप्पिणीहिं विइक्कंताहिं समुप्पज्जइ ।

18. Atthi puna ese vi bhāve loga chchheraya bhūe anantāhi Ussappinihim-Osappinihim viikkantāhim samuppajjai.

In this world, however, some extraordinary wonders do happen as events of inevitable destiny and they occur after the lapse of innumerable Utsarpinis and Avasarpinis During the present Avasarpini (अवसर्पिणी) age, the undermentioned दश आश्चर्याणि ten extraordinary wonderful events have occurred.

उवसग्ग[१] गब्भहरणं[२] इत्थीतित्थं[३] अभाविआ परिसा[४] ।
कण्हस्स अवरकंका[५], अवयरणं चंद-सूराणं[६] ॥ १ ॥
हरिवंसकुलुप्पत्ती[७], चमरुप्पाओ[८] अ अट्ठसय सिद्धा[९] ।
अस्संजयाण पूआ[१०], दस वि अणंतेण कालेणं ॥ २ ॥

1. Uvasagga[1], gabbhaharanam[2] itthititthaṃ[3] abhāviā[4] parisā,
Kaṇhassa Avarakankā[5], avayaranam[6] Canda-Sūrānam
2. Harivamsa kuluppatti[7], Camaruppāo[8] a ātthasaya siddhā[9],
Assanjayāna pūā[10], dasa vi anantena kālenam. 2

1-2. The undermentioned ten strange events have occurred after the lapse of many innumerable years:—viz 1. Uvasagga उवसग्ग 1 The suffering of Venerable Saint Mahāvīra during his केवली Kevalı state 2. Gabbhaharanam गब्भहरणं Removal of foetus. 3. Itthī tittham इत्थीतित्थं A female Tīrthamkara. 4 Abhāvıā parisā. अभाविआ परिसा The uninspired audience of Venerable Saint Mahāvīra in his first Samavasarana समवसरण 5. Kanhassa Avarakankā कण्हस्स अवरकंका Krisna going to Aparakankā 6. Avayaranam Canda-Sūrānam अवयरणं चंद-सूराण The descent of the Moon and the Sun (in their original Vımāna विमान Celestial chariot.) 7. Harivamsa kuluppatti हरिवंस कुलुप्पत्ती The origin of the Harivamsa family 8. Camaruppāo चमरुप्पाओ The ascent of Camarendra 9. Atthasaya siddhā अट्ठसयसिद्धा The Final Liberation of one hundred and eight persons at a time, and 10. Assanjayāna pūā अस्संजयाण पूआ The worship of persons of uncontrolled senses.

THE FIRST STRANGE EVENT.

1 Uvasagga (उवसग्ग) Suffering. Gośāala caused much suffering to Venerable Saint Mahāvīra even during his Kevali state It happened thus:—One day, the Venerable Saint Mahāvīra, going about from village to village, went to the town of Śrāvasti श्रावस्ती. Gośāla came there at the same time and proclaimed himself as a Jina जिन. Rumour became afloat, then, that there were two Jinas at Śrāvasti. Hearing the rumour, Gautama Swāmi asked Bhagavāna Mahāvira 'O Lord! who is this another person calling himself a Jina?' Bhagavāna said, 'Gautama, he is not a Jina but he is a man named Gośāla गोशाल the son of a man named Mankhalı मंखलि of Saravana सरवण village by his wife Subhadrā सुभद्रा. He is named Gośāla because he was born in a big cow-stall belonging to a Brahmin During my young age i-e before the attainment of Kevala Jnāna केवलज्ञान he wandered about with me for six years calling himself my pupil and acquired some divine knowledge from me. Now he

calls him-self a Jina. On hearing these worlds of Bhagavāna Mahāvīra, a rumour went round that Gośāla was not a Jina. Hearing such a talk in different parts of the town, Gośāla was greatly enraged.

One day, when Āṇand आणंद a disciple of Bhagavāna Śree Mahāvīra Swāmi was on a begging-tour for alms, Gośāla addressed him thus:-' O Āṇand, just hear a story from me.

Some merchants went to a foreign country with carts full of various groceries for sale. On their way, they entered a big forest. There was no water anywhere. They became very thirsty, and hence, they went in search of water. They saw four hillocks with snake-burrows. There was green foliage around the hillocks, and so, they thought that there must be water in the hillocks. They dug out one hillock and obtained a large quantity of water. They quenched their thirst with the water and filled their vessels with it. An old man from them, said ' Our object is served; please, therefore, do not dig the second hillock Still, they dug the second hillock and they got gold from it. Still however, although imploringly forbidden by the old man, they dug out the third hillock and obtained jewels from it. The old man again advised them " Brothern! You have got water, you obtained gold and jewels, please, therefore, do not dig the fourth hillock." I do not see any good future in this, please, bear in mind this advice from an old man and let us go our own way." Although the merchants were thus vehemently forbidden, they dug the fourth hillock out of avarice. A huge snake emitting poison from its eyes, rushed out from its burrow, and going up angrily to the top of the hillock, threw the poison all around killing all the merchants then and there. The old man, who used to forbid them by good advice was very honest and so, the deity of the forest, out of compassion for him, took him alive to his place of residence.

In the same manner, O Ananda! not satisfied with so much prosperity of his own, your preceptor enrages me by

reviling me as he thinks fit. I will therefore burn him alive through the prowess of my austerities. I am going to do it just now. You go now and relate to him immediately this fact. Give your preceptor the right advice and I will keep you alive being a good adviser like that old merchant." On hearing this threat, Muni Ānanda became greatly alarmed, and going in hot haste to Bhagavāna Śree Mahāvīra Swāmi, narrated the whole account. Bhagavāna Mahāvīra said, "Here comes Gośala, so O Āṇanda, you and all the Sādhus go away in different directions and inform Gautama and others that no Sādhu should talk with him" Gośāla went thereafter, to Bhagavāna Śree Mahāvīra Swāmi and said "O Kāśyapa! Why dust thou say that this Gośāla is the son of Mankhali? That man–your pupil–is already dead. I am a different man altogether, but knowing that the body of Gośāla is powerful enough to suffer great hardships, I have taken possession of his body." Two disciples of Venerable Saint Mahāvīra named Sūnakṣatra सुनक्षत्र and Sarvānubhūti सर्वानुभूति, unable to put up with the insult to the Lord, began to say something in the middle. This greatly enraged Gośāla and he burnt down to ashes both the Sādhus by his Tejoleśyā तेजोलेश्या. Both of them went to heaven. Bhagavāna Śree Mahāvīra asked Gośāla, "O Gośāla! If a thief committing a theft is encircled by a crowd of people and not having a fortress or a mountain or a cave to hide himself in, tries to hide himself by his own finger or by a piece of straw, do you think he can thus hide himself? In the same way, you are trying to hide yourself by saying anything you like, do you think you can hide yourself thus? You are the same Gośāla, no one else, why should you try to hide yourself in this way?" Although Śramana Bhagavān Mahāvīra thus stated the bare fact as it was the wicked Gośāla angrily discharged his Tejoleśyā तेजोलेश्या on Bhagavāna Mahāvīra but the Tejoleśya, going around him three times, entered the body of Gośāla. His whole body was there-by severely burnt, and suffering intense agony for seven days, Gośāla died during the seventh night. As a result of the

heat of Tejoleśyā, Bhagavāna Mahāvīra passed blood with stools for six months. Venerable Saint Mahāvīra had this trouble even after attaining केवलज्ञान. Kevala Jnāna Tırthamkaras, as a rule, do not have any painful trouble after the acquisition of Kevala Jnāna, and the mere remembrance of that name is sufficient to heal all pains. However, the above-mentioned event did occur in the case of Venerable Saint Mahāvīra Swāmi and hence it is an Accheruṃ अच्छेरं or a strange event.

2. SECOND STRANGE EVENT.

2. The second strange event relates to the removal of the foetus from one womb to the other. It has never happened in case of any previous Tırthaṃkaras, but it did occur in case of Venerable Saint Mahāvīra; the foetus of Devānandā having been removed from her womb into the womb of queen Trisalā. It is thus a strange event.

3. THIRD STRANGE EVENT.

3. The third strange event is a female Tirthamkara, itthītittha इत्थीतित्थ. As a rule, Tırthamkaras are all male; never a female. But during the present Avasarpini age, Malli kumvari मल्ली कुंवरी the daughter of King Kumbharāja of Mıthilā, became the nineteenth Tirthaṃkara. It is a strange event.

4. FOURTH STRANGE EVENT.

4. Abhāviā Parisā अभाविआ परिसा·The fruitlessness of the preaching of Tırthamkara. The preaching of a Tırthamkara is not fruitless; but during the present Avasarpiṇi age, when Venerable Saint Mahāvīra, soon after the acquisition of Kevala Jnāna, preached from a Samavasaraṇa समवसरण prepared by gods, no one had any desire to take a vow, and so, the preaching was fruitless. The assembly in the Samavasaraṇa consisted mainly of gods and tiryancas (lower animals) and so there was none to take any vow then Śramana Bhagavāna

Mahāvīra knew by his Kevala Jnāna that there will be no one to take a vow, still, he gave the preching for the purpose of preserving the customary usage. The fruitlessness of the first preaching of Śramaṇa Bhagavāna Mahāvīra is thus strange event.

: 5. FIFTH STRANGE FVENT.

5. Kanhassa Avarakankā कण्हस्स अवरकंका Kriśna Vāsudeva's going to Aparakankā is the fifth strange event. Śree Krișna, the ninth Vāsudeva went to Aparakankā अपरकंका for the sake of Draupadi द्रौपदी. It happened thus:—One day, Sage Nārada नारद paid a visit to Draupadi, the wife of the Pāndavas. Draupadi did not respect him by getting up and going towards him to receive him, as he was unconsecrated. Nārada therefore became angry and thought to put Diaupadi into trouble for thus insulting him. Nārada, with this object, went to the town of Aparakankā in the Bharata ksetra of Dhātaki Khanda and gave an exaggerated account of the beauty of Draupadi before Padmottara पद्मोत्तर, the king of Aparakankā who was very passionately fond of women. King Padmottara became enamoured of Draupadi. She was foroibly brought away with the help of a god-a friend of his-and was kept in his harem. There, the most chaste and virtuous Draupadi, preserved her morality. Kunti कुंती the mother of the Pāndavas, gave the information of Draupadi having been forcibly taken away by Padmottara, to Krișna. Thereupon Krișna made inquiries about her at a number of places but he could not trace her out. In the mean-time, Krisna received the information about Draupadi from Nārada himself. Krisna adored and worshipped Susthita-deva सुस्थितदेव, The Lord of the Lavana ocean लवण समुद्र. The appeased god gave him a way through the ocean and the chariots of Krisna and the Pāṇdvas went across it. Krisna, then, went to Aparakankā, assumed the form of Nrisimha नृसिंह and defeated King Padmottara. Padmottara was kept alive by a word from Draupadi.

While returning with Draupadi, Krisna Vāsudeva sounded his conch-shell. Kapila Vāsudeva, residing at Aparakankā was

astonished to hear the sound of the conch-shell of a Vāsudeva. He therefore inquired of Jineśvara Bhagavāna Śree Muni Suvrata Swāmi, and was informed of the coming of Krisna Vāsudeva there. Kapila Vāsudeva, desirous of seeing Krisna Vāsudeva, went near the shore of the ocean and sounded his conch. Krisna Vāsudeva who had gone a long way in the ocean sounded his conch in return. Both the Vāsudevas met each other by the exchange of the sound of their individual conch. Such a thing had never happened; two Vāsudevas never meet each other and therefore this meeting is a strange event.

6. SIXTH STRANGE FVENT.

6. Avayaraṇam Canda-Sūrānam अवयरणं चंद-सूराणं, the descent of the Moon and the Sun, is the sixth strange event. The Sun and the Moon descended to the town of Kauśāmbi कौशांबी in their original celestial chariots for the purpose of giving their respects to the Venerable Saint Mahāvīra This event never occurred before, and so it is a strange one.

7. SEVENTH STRANGE EVENT.

7. Harivaṃsa kuluppatti हरिवंसकुलुप्पत्ती The origin of the Hari race. It occurred as follows—King Sumukha सुमुख of Kaushāmbi had Vanamālā वनमाला a very handsome wife of a weaver named Viraka वीरक brought to his harem and kept there. The mind of the weaver became so much deranged by the separation from his beloved, that he addressed whom-so-ever he saw, as Vanamāla! Vanamāla. The demented Viraka followed by persons fond of curiosity, went to the palace of the king and began crying out Vanamālā! Vanamālā The king and Vanamālā, amusing themselves in a balcony of the palace saw him. Both of them became sorry for his pitiable condition and said "We have done a very unbecoming act; we have spoiled the life of this innocent man for the purpose of satisfying our carnal desires. One does not know how many wicked actions are done by persons blinded by love."

When they were thus expressing their sorrow at their own improper conduct, both of them, died accidentally by a stroke of lightning and were born as twins in the Harivarṣa Kṣetra हरिवर्ष क्षेत्र.

On coming to know that both the king and Vanamālā were dead, Viraka said "Well-done! the wicked are deservedly punished." Gradually coming to his proper senses and being actuated by a feeling of repugnance towards worldly objects, Viraka became a Tāpasa तापस, a mendicant, and practising severe austerities, became a Vyantara व्यंतर god after death. Through the medium of his in-born Vibhanga Jnāna विभंगज्ञान he saw both the yugalika-twins and thought "O! these yugalikas-my former enemies-are enjoying happiness here, and in the next life, they will become gods and will have immense happiness. How can I tolerate that my enemies should enjoy happiness? I will put both of them into trouble, so that, they may become unhappy." So thinking, the Vyantara by his prowess of contracting the bodies and life-period of both of them, brought them to Bharata-kṣetra and made them a king and a queen. They were named Hari हरि and Harini हरिणी respectively; and making them extremely fond of meat and wine and of other vices, the Vyantara-god departed. Both of them making free use of meat, wine, and all the seven vices, went to hell. The descendents of Hari and Hariṇi are known as kings belonging to the Hari race. The coming of the yugalika युगलिक twins to Bharata Kṣetra, the contraction of their bodies and the duration of their life-limit and their going to hell, is a very strange event

8. EIGHTH STRANGE EVENT.

8. Camarendra चमरेन्द्र the Indra of the Asura Kumāra असुर कुमार heaven-the first variety of Bhuvanapati Devas भुवनपति देव went high beyond his limit.

It happened thus —A risi ऋषि, sage, named Purana पुरण practising severe austerities was born Camarendra. The newly-

born Camarendra, on seeing Saudharma Indra above himself was greatly enraged, and so, he took the shelter of Venerable Saint Mahāvira, and assuming an extremely hideous form, extended his body to two hundred thousand yojans, took an iron mace in his hand and wielding it in all directions and terrifying the body-guards of Śakrendra by thunderings, went high. Stamping his feet on the sacrificial alter of the Saudharmavatamsaka सौधर्मावतंसक Vimāna, he began reviling and abusing Śakrendra. The Śakrendra, being seriously enraged, threw the flashing thunder-bolt towards him. The Camarendra out of fear, saught the shelter of the feet of Śramaṇa Bhagavān Mahāvira who was standing in Kāyotsarga कायोत्सर्ग relinquishment of the body. Śakendra having come to know the whole account through the medium of his Avadhi Jnāna अवधिज्ञान Visual knowledge, and fearing disrespect towards the Venerable Saint, went hurriedly there, took away the thunder bolt which was only four fingers distant from the feet and spoke thus to Camarendra:—"I am keeping you alive only through the grace of the Venerable Saint." With these words the Camarendra was set free. The going high-up of Camarendra is an unusual occurience and hence it is a strange event.

9. NINTH STRANGE EVENT.

9 One hundred and eight persons with the highest spiritual attainment cannot acquire Siddhi Pada, सिद्धिपद, the Stage of Final Liberation during one Samaya, at one and the same time. But they have done so during the present Avasarpiṇi age. It was in this way:—

यतः—वृषभो (१) वृषभस्य सुता (९९) भरतेन विवर्जिता श्च नवनवतिः ।
अष्टौ भरतस्य सुताः (१०८) शिवं गता एक समयेन ॥ १ ॥

Yatah:—Vriṣabho (1) Vriṣabhasya sutā (99) Bharatena vivarjitā sca navanavatih;
Astau Bharatasya sutāḥ (108) śivaṃ gatā eka samayena

Because—Riṣabha-deva, the ninety-nine sons of Risabhadeva excepting Bharata, and the eight sons of Bharata

भरत, altogether one hundred and eight persons attained Final Liberation in one Samaya समय Instant. It is a strange event.

10. TENTH STRANGE FVENT.

The adoration and worship of unconsecrated individuals is a strange event. Unconsecrated Brāhmins, who are avaracious of riches and property were worshipped during the interval between the time of the Ninth and the Tenth Tirthaṃkaras. As a rule, only those who have renounced the world, deserve to be worshipped. The adoration and worship of the unconsecrated Brāhmins, during the present Avasarpiṇi age, is a strange event.

These ten strange events occurred during the present Avasarpiṅi age, after the lapse of innumerable years. In the same manner, other ten strange events occurred in other Bharata and Airavata continents on account of the sameness of the Avasarpiṇi age in those continents. The ascent of Camarendra happened only in the Bharata Kśetra of Jambū dvipa, but not in other continents, in those continents, other strange events occurred.

These ten strange events happened in the present Avasarpini age, during the times of the Tirthamkaras as mentioned in the following two verses—

उसहे अट्ठहिअसयं सिद्धं (१) सिअलजिणम्मिहरिवंसो (२) ।
नेमिजिणेऽवरकंकागमणं कण्हस्स संपत्तम् (३) ॥ १ ॥
इत्थीतित्थंमल्ली (४) पुआअसंजयाण नवमजिणे (५) ।
अवसेसा अच्छेरा वीरजिणिंदस्स तित्थम्मि ॥ २ ॥

1 Usahe atthahiasayam siddham (1) Siala jinammi, Harivamso. (2);

Nemi jine' Varakankāgamanam Kanhassa sampattam (3) 1.

2. Itthi tittham Malli (4) puā asanjayāna navama jine (5);

Avasesā accherā Vira jinindassa titthammi 2.

1-2. One hundred and eight persons attained Siddhi सिद्धि Final Liberation during the time of Śree Rishabha-deva. The origin of Hari Vamśa हरिवंश, the Hari race took place during the time of Śree Śitala Nāth. The going of Krisna Vāsudeva to Apara Kankā अपरकंका happened during the time of Śree Nemi Nāth. A female became a Tīrthankara during the time of Śree Malli Nāth. The worship of the unconsecrated came in vogue during the time of the ninth Tīrthamkara i-e of Śree Suvidhi Nāth श्री सुविधिनाथ. The remaining five strange events viz 1 The occurrence of Upasargāh उपसर्गाः troubles even during the Kevali stage—Śramana Bhagavān Mahāvīra had numerous troubles from gods during pre-Kevali stage and he had troubles from Gośāla during the Kevali stage. Such a thing never happens to a Tirthankara as he possesses a predominence of unusual merit. But it did occur in the case of Śramana Bhagavān Mahāvira and hence it is reckoned as a strange event. 2. The Gabbhaharana गब्भहरण transference of the foetus from one womb to another. This never happened with any Tīrthankara except with Śramaṇa Bhagavān Mahāvīra and hence it is a strange event. Such an event occurred only once during innumerable ages; 3. The Abhāvia Parisā अभाविआ परिसा The fruitlessness of the first preaching of a Tīrthankara as the assembly consisted only of gods and lower animals who are devoid of any inclination to taking vows. This accurrence never happened in the case of any Tīrthankara during innumerable Avasarpiṇi ages but it did happen in the case of Śramana Bhagavān Mahāvīra and hence it is a strange event 4. Camarotpātah चमरोत्पातः The ascent of Camarendra This is an accidental thing and hence it is a strange event and 5 Avayaranam Canda-Sūrānam अवयरणं चंदसूराणं The descent of the Moon and the Sun in their original Vimāna विमान celestial chariot at Kauśambi कौशाम्बी for the purpose of giving their respects to the Venerable Saint-these five strange events happened during the time of Śramana Bhagavān Mahāvīra.

नामगुत्तस्स वा कम्मस्स अक्खीणस्स अवेइअस्स अणिज्जिण्णस्स उदएणं

Nāma guttassa vā kammassa akkhinassa aveiassa aṇijjinnassa udaenam.

It was through the influence of the Nica Gotra Nāma Karma नीचगोत्रनामकर्म्म, a karma which is the cause of birth in a low family, which was not destroyed, which was not experienced, and the particles of which were not worn out, [that Venerable Saint Mahāvīra had to assume the form of a foetus in the embryo of a Brāhamani.]

This Nica Gotra Nāma Karma नीचगोत्रनामकर्म्म, (a variety of evil karma which produces birth in a low family) the Venerable Ascetic Bhagavān Mahāvīra had acquired during his third previous Bhava भव Existence, as Marīci मरीचि the son of Bharata Cakravartin भरत चक्रवर्त्ति when he even during his ascetic life, had boasted of his birth in a very high family, his father being a Cakravartin, his grandfather being a Tirthankara—(viz Bhagavān Śree Risabha-deva, the first Tırthankara of the present series of twenty-four Tirthankaras) and he himself being destined to become a Vāsudeva, a Cakravartin, and the last Tırthankara (as Śramana Bhagavān Mahāvīra) during his subsequent existences.

It was on account of the Nica Gotra Nāma Karma thus acquired, and which had remained unconsumed that Śramana Bhagavāna Mahāvīra had to take the form of a foetus in womb of Brāhamanı Devānandā देवानन्दा wife of Brāhamana Risabha-datta ऋषभदत्त at Brāhmana Kunda-grāma ब्राह्मणकुण्ड-ग्राम Nagara during his twenty-seventh Bhava.

Śakrendra then, thought—

१८. जन्नं अरिहंता वा चक्कवट्टी वा, बलदेवा वा, वासुदेवा वा, अन्तकुलेसु वा, पन्तकुलेसु वा, तुच्छदरिद्दभिक्खागकिविणमाहणकुलेसु वा, आयाइंसु वा, आयाइंति वा, आयाइस्संति वा, कुच्छिसि गब्भत्ताए वक्कमिंसु वा, वक्कमंति वा, वक्कमिस्संति वा, नो चेव णं जोणीजम्मणनिक्खमणेणं निक्खमिंसु वा, निक्खमन्ति वा, निक्खमिस्संति वा ॥ १८ ॥

18. Jannaṃ Aribantā vā Cakkavatti vā Baladevā vā Vāsudevā vā, antakulesu vā panta-kulesu vā tucchadaridda bhikkbāga kiviṇa māhaṇa kulesu vā āyāinsu vā ayāinti vā ayāissanti vā kucchimsi gabbhattāe vakkaminsu vā vakkamanti vā vakkamissanti vā, no ceva nam joṇi jammana nikkhamane-nam nikkhaminsu vā nikkhamanti vā nikkhamissanti vā. 18.

That, indeed, under the influence of Nica Gotra Nāma Karma, Arhants or Cakravartins or Baladevas or Vāsudevas have come in tha past, are coming during the present age, and will come in future or have taken, are taking during the present age, and will take in future, the form of a foetus in the womb, into low families, families with mean rules of conduct, families with very few family-members, in families of paupers, in families of misers, in families of beggars, or in the families of Brāhmans but they had never came out, they do not ever come out and they will never come out for birth in this world, thru the cavity of the vagina (of women of such families) "

The meaning is this—Although the incarnation of an Arahanta or a Cakravartin or a Baladeva or of a Vāsudeva may happen in such low families, as a strange event, their birth in such families never occurred in the past, does not occur during the present age, and will never occur in future 18

१९. अयं च णं समणे भगवं महावीरे जंबुद्दीवे दीवे भारहेवासे माहणकुण्डग्गामे नयरे उसभदत्तस्स माहणस्स कोडालसगुत्तस्स भारिआए देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्छिसि गब्भत्ताए वक्कन्ते ॥ १९ ॥

19 Ayam ca nam samane Bhagavam Mahāvīre Jambuddive dive Bhārahevāse Māhana-Kundaggāme nayare Usabhadattassa māhanassa Kodālasa guttassa bhāriyāe Devānandāe māhanie Jālandharasa guttāe kucchimsi gabbhattāe vakkante. 19.

19 Here, visibly Śramaṇa Bhagavāna Mahāvira has taken the form of a foetus in the womb of Brāhmani Devānandā of

Jālandhara gotra, wife of Brāhmana Risabha-datta of Kodāla gotra in Brāhmana-Kunda-grāma in Bharata Ksetra in the continent of Jambu-dvipa. 19.

२० तं जीअमेअं तीअपच्चुप्पन्नमणागयाणं सक्काणं देविंदाणं देवरायाणं अरिहंते भगवंते तहप्पगारेहिंतो अन्तकुलेहिंतो पन्तकुलेहिंतो तुच्छकुलेहिंतो दरिद्दकुलेहिंतो भिक्खागकुलेहिंतो किविणकुलेहिंतो वा, माहणकुलेहिंतो वा, तहप्पगारेसु उग्गकुलेसु वा, भोगकुलेसु वा, रायन्नकुलेसु वा नायकुलेसु वा खत्तियकुलेसु हरिवंसकुलेसु वा, अन्नयरेसु वा तहप्पगारेसु वा विसुद्धजाइ-कुलवंसेसु वा जाव रज्जसिरिं कारेमाणेसु पालेमाणेसु साहराविंत्तए। तं सेअं खलु मम वि समणं भगवं महावीरं चरमतित्थयरं पुव्वतित्थयर निद्दिट्ठं माहणकुण्डग्गामाओ नयराओ उसभदत्तस्स माहणस्स भारिआए देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्छिओ खत्तिअकुंडग्गामे नयरे नायाणं खत्तिआणं सिद्धत्थस्स खत्तिअस्स कासवगुत्तस्स भारियाए तिसलाए खत्तिआणीए वासिट्ठसगुत्ताए कुच्छिसि गब्भत्ताए साहराविंत्तए, जे वि अ णं तिसलाए खत्तिआणीए गब्भे तं वि अ णं देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्छिसि गब्भत्ताए साहराविंत्तए त्ति कट्टु एवं संपेहेइ, संपेहित्ता हरिणेगमेसिं पाइत्ताणिआहिवइं देवं सद्दावेइ सद्दाविता एवं वयासी ॥ २० ॥

20. Tam jīa meam tiapaccuppannamanāgayānam Sakkā-nam devindānam devarāinam Arihante bhagavante tahappagā-rehinto anta-kulehinto panta-kulehinto tuccha-kulehinto daridda-kulehinto bhikkhāga-kulehinto kivina-kulehinto vā māhana-kulehinto vā tahappagāresu ugga-kulesu vā, bhoga-kulesu vā, rāinna-kulesu vā, nāyakulesu vā khattia-kulesu Hariva msa kulesu vā, annayaresu vā tahappagāresu vā visuddha jāi kula vamsesu vā jāva rajjasirim kāremānesu pālemānesu sāharāvittae / Tam seam khalu mama vi samanam bhagavam Mahāvīram carama titthayaram puvvatitthayara nidditthaṃ

mahāna-kundaggāmāo nayarāo Usabha-dattassa māhaṇassa Kodālasa guttassa bhāriāe Devānandāe māhanie Jālandharasa guttāe kucchio Khattia-kunda-ggāme nayare Nāyāṇam khattiāṇam Siddhatthassa khattiassa Kāsava guttassa bhāriyāe Tisalāe khattiānie Vāsitthasa guttāe kucchimsi gabbhattāe sāharāvittae je vi a ṇam Tisalāe khattiāṇie vāsitthasa guttāe gabbhe tam vi a nam Devānandāe māhanie Jālandharasa guttāe kucchimsi gabbhattāe sāharāvittāe tti kattu / Evam sampehei, sampehittā Hariṇegamesim pāittāṇiāhivaim devam saddāvei, saddāvittā evam vayāsi 20

20 Hence, it is the established custom of all past present and future Śakras, Lords of the gods, and kings of the gods, to cause Arhanta Bhagavants to be removed from such-like families of अन्त्याः Antyāh, members of servile class from families with mean customs, from families with very few family-members from families of pauper's, from families of beggars, bards etc, from families of misers, from families of ब्राह्मणाः Brāhmanas (with begging proclivities) to such-like families of mighty persons appointed by Bhagavān Śree Risabha-deva Swāmi as guardians of people, families appointed as भोगकुल Bhoga-Kula, Families of elderly members such as गुरु Gurus, Preceptors, पुरोहित Purohita, Royal chaplains etc families of राजन्यकुल Rājanya-kula (Families of friends and relatives of kings (with almost equal status in life) family of ज्ञातकुल Jnāta ku'a-(a family of Ksatrias in which Śramana Bhagavān Mahāvira was born), families of क्षत्रियकुल Ksatriya Kula-(families of protectors of the world), to हरिवंशकुल Harivamsa Kula-(in which the twentieth Tīrthamkara Bhagavān Śree Muni Suvrata Swāmi and the twenty-second Tirthamkara, Bhagavān Śree Arista Nemi Prabhu, of the present series of twenty-four Tirthamkaras, were born) to other such-like families, (such as the family of भटाः Bhatāh, members of the सूर्यवंशीय Sūrya vamśiya, the Solar Race, of the मल्लकि Mallaki family of the लेच्छकि Lecchaki family, of कौरव्याः Kauravyāh, members of Kuru-vamsa) with pure जाति Jāti descent from the mother's side and कुल Kula, descent from paternal side.

It is therefore better that I should cause Śramana Bhagavān Mahāvira the last Tīrthaṃkara (of the present era) whose advent was predicted by former Tīrthamkaras to be removed from the womb of Brāhmani Devānandā of Jālandhara gotra wife of Brāhmana Riṣabha-datta of Kodāla gotra from माहण कुंडग्गामाओ नयराओ Māhana Kundaggāmāo nayarāo from the Brāhmanical part of the town of Kunda-grāma, to the खत्तिय कुंडग्गामे नयरे Khattiya Kuṇda ggāme nayare, to the Kṣatriya part of the town of Kunda-grāma, and to be placed as a foetus in the womb of Ksatriyāni Trisalā of Vāsiṣtha gotra, wife of Kṣatriya Siddhārtha of Kāsyapa gotra belonging to the clan of ज्ञात्रि Jnātri kshatriyas; and to cause the foetus of Kshatriyāni Triṣalā of the Vāsishtha gotra to be placed in the womb of Brāhmani Devānandā of Jālandhara gotra.

Thus he reflected and having reflected, he called god हरिणेगमेसि Harinegamesi, the commander of his foot-troops, and having called him to his presence he spoke thus —

२१. एवं खलु देवाणुप्पिआ! न एअं भूअं, न एअं भव्वं, न एअं भविस्सं। जन्नं अरिहंता वा, चक्कवट्टी वा, बलदेवा वा, वासुदेवा वा, अन्तकुलेसु पन्तकुलेसु किवणकुलेसु दरिद्दकुलेसु तुच्छकुलेसु भिक्खागकुलेसु माहणकुलेसु वा आयाइंसु वा आयाइंति वा आयाइस्संति वा। एवं खलु अरिहंता वा, चक्कवट्टी वा, बलदेवा वा, वासुदेवा वा, उग्गकुलेसु वा, भोगकुलेसु राइन्नकुलेसु नायकुलेसु खत्तिअकुलेसु इक्खागकुलेसु हरिवंसकुलेसु वा, अन्नयरेसु वा, तहप्पगारेसु विसुद्धजाइकुलवंसेसु आयाइंसु वा आयाइंति वा आयाइस्संति वा ॥ २१ ॥

२२. अत्थि पुण एसे वि भावे लोगच्छेरयभूए अणंताहिं उस्सप्पिणीओसप्पिणीहिं विइक्कंताहिं समुप्पज्जइ। नामगुत्तस्स वा कम्मस्स अक्खीणस्स अवेइअस्स अणिज्जिण्णस्स उदएणं। जन्नं अरिहंता वा, चक्कवट्टी वा, बलदेवा वा, वासुदेवा वा, अंतकुलेसु वा, पंतकुलेसु तुच्छकुलेसु किवणकुलेसु दरिद्दकुलेसु भिक्खागकुलेसु वा माहणकुलेसु वा, आयाइंसु वा आयाइंति वा आयाइस्संति

वा । नो चेव णं जोणीजम्मण निक्खमणेणं वा निक्खमिसु वा निक्ख-
मंति वा निक्खमिस्संति वा ॥ २२ ॥

२३. अयं च णं समणे भगवं महावीरे जंबुद्दीवे दीवे भारहे वासे माहणकुंडग्गामे नयरे उसभदत्तस्स माहणस्स कोडालसगुत्तस्स भारिआए देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्छिसि गब्भत्ताए वक्कंते ॥ २३ ॥

२४. तं जीअमेअं तीअपच्चुप्पण्णमणागयाणं सक्काणं देविंदाणं देवराईणं अरिहंते भगवंते तहप्पगारेहिंतो अंतकुलेहिंतो पंतकुलेहिंतो तुच्छकुलेहिंतो दरिद्दकुलेहिंतो किविणकुलेहिंतो वणीमगकुलेहिंतो माहणकुलेहिंतो तहप्पगारेसु उग्गकुलेसु भोगकुलेसु रायन्नकुलेसु नायकुलेसु खत्तिअकुलेसु इक्खागकुलेसु हरिवंसकुलेसु वा, अन्नयरेसु वा, तहप्पगारेसु विसुद्धजाइकुलवंसेसु साहराविचए ॥ २४ ॥

२५. तं गच्छ णं तुमं देवाणुप्पिए! समणं भगवं महावीरं माहण कुंडग्गामाओ नयराओ उसभदत्तस्स माहणस्स कोडालसगुत्तस्स भारिआए देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्छिओ खत्तिअकुंडग्गामे नयरे नायाणं खत्तिआणं सिद्धत्थस्स खत्तिअस्स कासवगुत्तस्स भारिआए तिसलाए खत्तिआणीए वासिट्ठसगुत्ताए कुच्छिसि गब्भत्ताए साहराहि । जे वि अ णं से तिसलाए खत्तिआणीए गब्भे तं पि अ णं देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्छिसि गब्भत्ताए साहराहि । साहरित्ता मम एअमाणत्तिअं खिप्पामेव पच्चप्पिणाहि ॥ २५ ॥

21. Evam khalu devānuppiyā! na eam bhūam, na eam bhavvam, na eam bhavissam। Jannam Arihantā va, Cakkavatti vā, Baladevā vā, Vāsudevā vā, anta-kulesu, panta-kulesu, tuccha-kulesu vā daridda-kulesu, kivana kulesu, bhikkhāga-kulesu vā, māhaṇa-kulesu vā āyāinsu vā āyāinti vā āyāissanti vā. 21.

22 Atthi puna ese vi bhāve logaccherayabhūe anantāhim Ussappini-Osappinihim viikkantāhim samuppajjai। Nāma

guttassa vā kammassa akkhìnassa aveiassa anijjinṇassa udae-ṇam I Jannam Arihantā vā Cakkavatti vā Baladevā vā Vāsudevā vā, anta-kulesu vā, panta-kulesu vā, tuccha-kulesu vā, daridda-kulesu vā, bhikkhāga kulesu vā, kivina-kulesu vā, māhana kulesu vā, āyāinsu vā, āyānti vā, āyāissanti vā I No ceva ṇam joni jammana nikkhamaneṇam nikkhaminsu vā, nikkhamanti vā nikkhamissanti vā. 22.

23. Ayam ca, nam samane bhagavam Mahāvīre Jambuddive dīve Bhārahe vāse Māhaṇa-kuṇda-ggāme nayare Usabhadattassa māhanassa kodālasa guttassa bhāriāe Devānandāe māhanie Jālandharassa guttāe kucchimsi gabhattāe vakkante. 23

24. Tam jīameam tiapaccupannamanagayānam Sakkānam devindānam devarāīnam Arihante bhagavante tahappagārehinto anta-kulehinto panta-kulehinto. tucca-kulehinto dariddā kulehinto kivina kulehinto vanimaga kulehinto māhana kulehinto, tahappagāresu ugga-kulesu vā, bhoga kulesu vā rāinna kulesu vā, Nāya kulesu vā, khattia kulesu vā, Ikkhāga kulesu vā, Harivaṃsa kulesu vā annayaresu vā tahappagāresu visuddha jāi kula vamsesu sāharāvittae. 24.

25. Tam gaccha nam tumam devāṇuppie! samanam bhaga vam Mahāviram Mahana-Kundaggamāo nayarāo Usabhadattassa māhanassa Kodālasa-guttassa bhāriāe Devānandāe māhanie Jalandharassa-guttāe kucchio Khattia-kuṇda-ggāme nayare Nāyānam khattianam Siddhatthassa khattiassa Kāsava-guttassa bhāriāe Tisalāe khattiānie Vāsitthasa-guttāe kucchimsi gabbhattāe sāharāhi, je vi a nam se Tisalāe khattiānie gabbhe tam pi a ṇam Devānandāe māhanie Jalandharasa-guttāe kucchimsi gabbhattāe sāharāhi, sāharittā mama eamānattiam khippāmeva paccappināhi. 25.

21. Thus, indeed O beloved of the gods! it never at all happened, nor does it happen, nor will it ever happen that Arahants, Cakravartins, Baladevas or Vāsudevas were born in the past, are born (in the present age) and will be born in future, in families of अन्त्याः Antyāh, Members of servile class,

in families with mean customs, in families of misers, in families of paupers, in families with very few family-members, in families of beggars, bards etc, in families of ब्राह्मणाः Brāhmanāh (with begging proclivities). Indeed, really, the Arahants, Cakravartins, Baladevas or Vāsudevas were born in the past, are born in the present (age) and will be born in future, in families known as उग्रकुल Ugra-kula, families of mighty persons appointed by Bhagavān Śree Risabha-deva Swāmi as guardians of people, in families known as भोगकुल Bhoga-kula, Families of elderly members such as गुरु Gurus, Preceptors, पुरोहित Purohita, Royal chaplain etc, in राजन्यकुल Rājanya-kula Families of friends and relatives of kings with almost equal status in life, in ज्ञातकुल Jnāta-kula, in families of क्षत्रीयाः Ksatriyāh, members of the warrior race, who protect the world, इक्खागकुलेसु in Ikshvāku race, हरिवंसकुलेसु in Harivamsa race, or in other such-like families with pure जाति Jāti, Descent from the mother's side and pure कुल Kula, Descent from paternal side.

22. However, there is some thing like inevitable destiny which creates wonder in this world. It happens after the lapse of endless Avasarpinis and Utsarpinis, that, under the influence of the rise of नामगुत्तस्सकम्मस्स Nāma guttassa kammassa, of the Karma named गोत्रकर्म Gotra karma which was not destroyed or experienced or worn out, Arihants, Cakravartins, Baladevās or Vāsudevās, in the past, present, and future, descend in i-e take the form of a foetus in the womb in low families in degraded families, in families with very few family-members, in families of paupers, in families of misers, in families of beggars, bards etc, but they were never brought forth in the past, they are never brought forth in the present, and they will never be brought forth in future, by birth through such a womb.

23. In the Brāhmanical part of the town of Kunda-grāma in Bhārata-varsa, in the continent of Jambu-dvipa, Śramana Bhagavān Mahāvira has taken the form of a foetus

in the womb of Brāhmani Devānanda of Jālandhara gotra, wife of Brāhmaṇa Riṣabha-datta of Kodāla gotra.

24. Since it is the established custom of past, present, and future Śakras, lords of the gods, kings of the gods, to cause Arihanta Bhagavāns to be removed from such-like families of अन्त्यास Antys, members of the servile clasās, families with mean customs, families with few members, families of paupers, families of misers, families of beggars, bards etc, from families of Brāhmaṇas to such-like families of mighty persons appointed as guardians of people, families of elderly people (of kings), families of friends and relatives of kings, to Jnāta-kula, families of Ksatriayas, to Ikṣvāku Race, Harivaṃśa Race or to other such-like families with pure descent from mother's side and from paternal side.

25. 'Go now, therefore, O beloved of the gods' remove Śramana Bhagavān Mahāvira from the Brāhmanical part of the town of Kunda-grāma, from the womb of Brāhmani Devānandā of Jālandhara gotra, wife of Brāhmana Risabha datta of Kodāla gotra and place him as a foetus in the womb of Ksatriānī Triśalā of Vāsistha gotra, wife of ksatriya Śiddhārtha of Kāsyapa gotra of the Jnātri Race in the Ksatriya part of the town of Kunda-grāma and place the foetus of Ksatriyāni Triśalā into the womb of Brāhmani Devānandā of Jālandhara gotra. Having done so, quicky return and report to me that my order is duly executed.

२६. तए णं से हरिणेगमेसी पायत्ताणिआहिवई देवे सक्केणं देविंदेणं देवरन्ना एवं वुत्ते समाणे हट्ठ जाव हिअए करयल जाव त्ति कट्टु "जं देवो आणवेइ" त्ति आणाए विणएणं वयणं पडिसुणेइ, पडिसुणित्ता [सक्कस्स देविंदस्स देवरन्नो अंतिआओ पडिनिक्खमइ] पडिनिक्खमित्ता उत्तरपुरत्थिमं दिसीभागं अवक्कमइ, अवक्कमित्ता विउव्विअसमुग्घाएणं समोहणइ, समोहणित्ता संखिज्जाइं जोअणाइं दंडं निसिरइ, तं जहा–रयणाणं, वयराणं, वेरुलिआणं, लोहिअक्खाणं, मसारगल्लाणं, हंसगब्भाणं,:' पुलयाणं,

सोगंधिआणं, जोईरसाणं, अंजणाणं, अंजणपुलयाणं जायरूवाणं, सुभगाणं, अंकाणं, फलिहाणं, रिट्ठाणं, अहाबायरे पुग्गले परिसाडेइ, परिसाडित्ता अहासुहुमे पुग्गले परिआएइ ॥ २६ ॥

२७. परिआइत्ता दुच्चंपि वेउव्विअसमुग्घाएणं समोहणइ, समोहणित्ता उत्तरवेउव्विअं रूवं विउव्वइ, विउव्वित्ता ताए उक्किट्ठाए, तुरिआए, चवलाए, चंडाए, जयणाए, उध्धुआए, सिग्घाए, [छेआए] दिव्वाए, देवगईए वीईवयमाणे वीईवयमाणे तिरिअमसंखिज्जाणं दीवसमुद्दाणं मज्झं मज्झेणं जेणेव जंबुद्दीवे भारहे वासे जेणेव माहणकुंडग्गामे नयरे जेणेव उसभदत्तस्स माहणस्स गिहे जेणेव देवाणंदा माहणी तेणेव उवागच्छइ, उवागच्छित्ता आलोए समणस्स भगवओ महावीरस्स पणामं करेइ, पणामं करित्ता देवाणंदाए माहणीए सपरिजणाए ओसोवणिं दलइ, दलित्ता असुहे पुग्गले अवहरइ, अवहरित्ता सुभे पुग्गले पक्खिवइ, पक्खिवित्ता "अणुजाणउ मे भयवं" त्ति कट्टु समणं भगवं महावीरं अव्वाबाहं अव्वाबाहेणं दिव्वेणं पहावेणं करयलसंपुडेणं गिण्हइ, करयलसंपुडेणं गिण्हित्ता जेणेव खत्तिअकुंडग्गामे नयरे जेणेव सिद्धत्थस्स खत्तिअस्स गिहे जेणेव तिसला खत्तिआणी तेणेव उवागच्छइ, उवागच्छित्ता तिसलाए खत्तिआणीए सपरिजणाए ओसोवणिं दलइ, दलित्ता असुहे पुग्गले अवहरइ, अवहरित्ता सुहे पुग्गले पक्खिवइ, पक्खिवित्ता समणं भगवं महावीरं अव्वाबाहं अव्वाबाहेणं दिव्वेणं पहावेणं तिसलाए कुच्छिसि गब्भत्ताए साहरइ, जे वि अ णं से तिसलाए गब्भे तं पि अ णं देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्छिसि गब्भत्ताए साहरइ, साहरित्ता जामेव दिसिं पाउब्भूए तामेव दिसिं पडिगए ॥ २७ ॥

26. Tae naṃ se Harinegamesi pāyattiāṇiahivai deve Sakkeṇam devindenam devarannā evam vutte samāne hattha jāva hiyae karayala jāva tti kattu "Jam devo āṇavei" tti āṇāe vinaenam vayanam padisuni, padisuṇitta [Sakkassa devindassa devaranno antiāo padinikkhamai,] padinikkhamittā uttara

puratthimam disībhāgam avakkamai, avakkamittā viuvvia samugghāe nam samohanai samohaṇittā sankhijjāim joaṇam dandam nisirai, tam jahā–Rayanānam, Vayarānam, Veruliānam, Lohiakkānam, Masāragallānam, Hansa gabbhāṇam, Pulayānam, Sogandhiānam, Joirasānam, Anjanānam, Anjanapulayāṇam, Jāyarūvānam, Sūbhagānām, Aṅkānam, Phalihānam, Ritthānamahābāyare puggale parisādai, parisādittā, ahāsuhume puggale pariāei.

27. Pariāittā duccam pi veuvvia samugghāeṇam samohanai, samohanittā uttaraveuvvia rūvam viuvvai, viuvvittā tāe ukkitthāe, turiāe, avalāe candāe jayanāe uddhuāe, sigghāe, divvāe, devagaie viīvayamāṇe viīvayamāṇe tiriamasankkhijjānām diva–samuddānam majjhim, majjenam jeṇeva Jambuddive Bhārahe vāse Māhana Kunda–ggāme nayare jeneva Usabha–dattassa māhanassa gehe jeneva Devānandā māhani teneva uvāgacchai, uvāgacchittā āloe samanassa Bhagavao Mahāvīrassa panamam karei, panāmam karittā, Devānāndāe māhanie sa–parijanāe osovanim dalai, dalitta asuhe puggale avaharai, avaharittā subhe puggale pakkhivai, pakkhivittā "Anujānau me bhayavam" tti kattu samanam bhagavam Mahāvīram avvābāham avvābāhena divvena pahāvenam karayala sampudenam ginhai, ginhittā jeneva Khattiakunda–ggāme nayare jeneva Siddhatthassa khattiassa gehe jeneva Tisalāe khattānie teneva uvāgacchai, uvāgacchittā Tisalāe khattiānie sa–parijanāe osovanim dalai, dalittā asuhe puggale avaharai, avaharittā suhe puggale pakkhivai, pakkhivittā samanam bhagvam Mahāvīram avvābāham avvābāhenam divvenam pahāvenam Tisalāe kuchinsi gabbhattāe sāharai, je vi a nam se Tisalāe gabbhe tam pi a nam Devānandāe māhanie Jālandharasaguttāe kucchinsi gabbattāe sāharai, sāharittā jāmeva disim pāubhūe tāmeva disim padigae.

26. When Harinegamesi, the divine chief of the foot–troops, was thus spoken to by Sakra, the Indra of the gods, the king of the gods, he became pleased etc with the heart expanding with joy and joining the palms of his hands so as to bring the ten nails together, and

placing his folded hands in front of his forehead, modestly accepted the words of the command, saying "Just as your Majesty orders." Having accepted the words of command, he went out of the presence of Sakra, the Indra of the gods the king of the gods, and departed towards the north-east direction. Having departed, he transformed himself through his supernatural power of transformation and stretched himself out like a staff for numerous yojans; while doing so, he took hold of the undermentioned gems viz वयराणं Vayarānam वज्ररत्न Vajra-ratna Diamonds, वेरुलिआणं Veruhānam वैडूर्यरत्न Vaidūrya ratna -cat's eye gem, लोहिअक्खाणं Lohiakkhānam लोहिताक्षरत्न Lohitāksa ratna, A kind of red gem, (not ruby, very rare) मसारगल्लाणं Masāragallānam मसाररत्न Masāra ratna, Saphires हंसगब्भाणं Hansa-gabbhānam हंसगर्भरत्न Hansa garbha ratna, पुलयाणं Pulayānam पुलकरत्न Pulaka ratna, सोगन्धिआणं Sogandhiānam सौगन्धिकरत्न Saugandhika ratna जोईरसाणं Joi-rasānam ज्योतिरसरत्न Jyoti rasa ratna अंजणाणं Anjanānam अजनरत्न Anjana-ratna अंजणपुलयाण Anjana pulayāṇam अंजनपुलकरत्न Anjana-pulaka ratna, जायरूवाण Jāya-rūvānam जातिरूपरत्न Jāti-rūpa ratna सुभगाण Subhagānam सुभागरत्न Subhāga ratna, अंकाणं Ankānam अंकरत्न Anka ratna, फलिहाणं Phalihāṇam स्फटिकरत्न Sphatika ratna, Crystal gem, रिट्ठाणं Ritthāṇam रिष्टरत्न Rista ratna. He rejected the gross particles (of these precious gems) and retained the finer ones

27. Having retained them, he transforms himself for a second time by वैक्रिय समुद्घात Vaikriya Samudghāta, A forcible and simultaneous rod-like emanation of Karmic molecules from soul-particles at the time of changing his body and an उत्तर वैक्रिय रूप Uttara Vaikriya Rūpa, (a form other than his original divine form, created by the Vaikriya power of contracting or expanding his body at any time, to any size one wishes, having done it, he goes with that excellent, speedy, wavering, fierce, exerting, quick like the motion of dust-clouds in the sky, swift forcible (a gait capable of removing hindrances) divine motion of gods, passing down obliquely right through numberless continents and oceans and arrives in Jambu dvīpa in Bharatavarsa in the Brahmanical part of the town of Kunda

grāma at the house of Brāmana Riṣabhadatta where Brāhmaui Devānanda lived. Having arrived, instantly on seeing Śramana Bhagavān Mahāvīra, he makes a bow to him, and having bowed down, he puts Brāhmani Devānanda with her house-hold members into profound deep sleep, having done so, he removes impure particles and places in, pure particles. Having placed them and saying "May the Venerable One permit me" he takes Śramana Bhagavān Mahāvīra into the cavity of the folded palms of his hands without hurting him, comfortably and by his divine supernatural power

[He took Śramana Bhagavān Mahāvīra into the cavity of the palms of his hands in such a way, that it did not cause the slightest pain to the foetus. It is said in Bhagavati Sūtra —

प्रभू णं भंते! हरिणेगमेसी सक्कदूए इत्थीगब्भं नहसिरंसि वा रोम कूवंसि वा साहरित्तए वा निहरित्तए वा? हंता प्रभू, नो चेव णं तस्स गब्भस्स आबाहं वा विबाहं वा उप्पएज्जा, छविच्छेअं पुण करिज्जा"

Prabhū nam bhante! Harinegamesi Sakkadūe itthi-gabbham nahasiramsi va romakūvamsi vā sāharittae vā niharittae? Hantā Prabhū, no ceva nam tassa gabbhassa ābāham vā vi-bāham va, uppaejjā, chaviccheam puṇa karijjā.

"O worshipful master! Is Harinegamesi, the messenger of Śakra, able to place the foetus of a female on the top of a nail or in the pores of a hair or to remove it from there?, Yes, he is able. He does not invariably cause any pain or any particular pain to the foetus. An incision into the skin is only done.]

Having taken him in the cavity of the folded palms of his hands, he goes to the Kṣatriya part of the town of Kunda-grāma, to the house of ksatriya Siddhārtha, where Ksatriyāni Triśalā lived and having gone there, he puts Ksatriyāni Triśalā with her house-hold members into profound deep sleep. Having induced deep sleep, he removes unclean particles and having

removed them, he places clean particles; having placed them, he places the foetus of Śramana Bhagavān Mahāvīra, in the uterus of Ksatriyāṇi Triśalā, comfortably, without injury, by his divine supernatural powers.

[Here, there are four varieties of removal of foetus. 1. From one uterus to another. 2. From uterus to vagina 3. From vagina to uterus and 4. Vagina to vagina In this case, taking the foetus through the vagina and placing it into the uterus is the method followed]

Then he places the foetus of Kṣatriyāni Triśalā, as a foetus in the uterus of Brāhmani Devānandā of Jālandhara gotra and having placed it, he went back in the same direction from which he had come. 27.

२८. ताए उक्किट्ठाए, तुरियाए, चवलाए, चंडाए, जयणाए, उध्धुआए, सिग्धाए, दिव्वाए, देवगइए, तिरिअमसंखिज्जाणं दीवसमुद्दाणं मज्झं मज्झेणं लोअणसयसाहस्सिएहिं विग्गहेहिं उप्पयमाणे जेणामेव सोहम्मे कप्पे सोहम्मवडिंसए विमाणे, सक्कंसि सीहासणंसि, सक्के देविंदे देवराया, तेणामेव उवागच्छइ, उवागच्छित्ता सक्कस्स देविंदस्स देवरन्नो एअमाणत्तिअं खिप्पामेव पच्चप्पिणइ ॥ २८ ॥

28 Tāe ukkitthāe, turiyāe, cavalāe, candāe jayaṇāe, uddhuāe, sigghāe, divvāe, devagaie, tiriamasamkhijjānam dīvasamuddānam majjham-majjhenam joaṇa saya sāhassiehim viggahehim uppayamāne jenāmeva Sohamme kappe Sohamma vadinsae vimāne, Sakkamsi sīhāsanamsi. Sakke devinde devarāyā, tenāmeva uvāgacchai, uvāgacchittā Sakkassa devindassa devaranno eamāṇattiam khippāmeva paccappinai. 28

28. Then with that excellent, speedy, wavering, fierce, exerting, quick-like the motion of dust-clouds in the sky, swift, divine motion of gods, he flew upwards passing right through numberless continents and oceans of the middle world,

taking hundred thousand yojanas in each motion and returned to Saudharma Kalpa, the celestial abode called Saudharma Avatamsaka, where Śakra, the chief of gods, king of the gods, sat on the throne named Śakra; having returned, he reports to Śakra, chief of gods, king of gods, on the quick execution of his command. 28

२९. ते णं कालेणं ते णं समएणं समणे भगवं महावीरे जे से वासाणं तच्चे मासे पंचमे पक्खे आसोअबहुले तस्स णं आसोअबहुलस्स तेरसीपक्खेणं बासीइ राइंदिएहिं विइक्कंतेहिं तेसीइमस्स राइंदिअस्स अंतरावट्टमाणे हिआणुकंपएणं देवेण हरिणेगमेसिणा सक्कवयणसंदिट्ठेणं माहणकुंडग्गामाओ नयराओ उसभदत्तस्स माहणस्स कोडालसगुत्तस्स भारिआए देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्छीओ खत्तिअकुंडग्गामे नयरे नायाणं खत्तिआणं सिद्धत्थस्स खत्तिअस्स कासवगुत्तस्स भारिआए तिसलाए खत्तिआणीए वासिट्ठसगुत्ताए पुव्वरत्तावरत्तकालसमयंसि हत्थुत्तराहिं नक्खत्तेणं जोगमुवागएणं अव्वाबाहं दिव्वेणं पहावेणं गब्भत्ताए साहरिए ॥ २९ ॥

३०. ते णं काले णं ते णं समए णं समणे भगवं महावीरे तिन्नाणोवगए आवि होत्था, साहरिज्जिस्सामित्ति जाणइ, साहरिज्जमाणे नो जाणइ साहरिएमि त्ति जाणइ ॥ ३० ॥

29. Te nam kāle nam te nam samae nam Samane Bhagavam Mahāvīre je se vāsānam tacce māse pancame pakkhe Asoabahule tassa ṇam Asobahulassa terasipakkhenam basīi raimdiehim viikkantehim tesīimassa rāimdiassa antarāvattamāne hiānukampaeṇam devena Harinegamesiṇā Sakkavayana samdittheṇam Mahana-kunda-ggāmāo nayarāo Usabhadattassa māhanassa Kodālasaguttassa bhāriāe Devānandāe māhanie Jālandharasa guttāe kucchīo Khattia-kundaggāme nayare nāyānam khattiānam Siddhatthassa khattiassa Kāsavaguttassa bhāriāe Tisalāe khattiānīe Vāsitthasa guttāe puva rattavaratta kāla samayamsi Hatthuttarāhim nakkhattenam jogamuvāgaenam

avvābāham avvābāhenam divvenam pahāveṇam kucchimsi gabbhattāe sāhrie.

Te ṇam kāle nam te ṇam samae nam Samaṇe Bhagavam Mahāvīre tinnāṇovagae āvi hottha, saharijjissāmi tti jāṇai, sāharijjamāṇe no jāṇai sāhariemi tti jānai.

29. During that age, at that time, in the third month of the rainy season, the fifth fortnight, the dark fortnight of Āśvina, on the thirteenth day of the dark fortnight Āśvina, after the lapse of eighty-two nights and days, during the eighty-third night, the foetus of Śramaṇa Bhagavān Mahāvīra was, on the command of Śakra, removed by the compassionate and devout god Harinegameṣi from the uterus of Brāhmanī Devānandā of Jālandhara gotra, wife of Brāhmaṇa Riṣabha-datta of Kodāle gotra of the Brāhmanical part of Kuṇḍagrāma and painlessly and comfortably lodged by divine supernatural power as a foetus in the uterus of Ksatriyāni Triśalā of Vāsistha gotra, wife of Ksatriya Siddhārtha of Kāśyapa gotra of the clan of ज्ञात Jnāta kṣatriyas, in the ksatriya part of the town of Kundagrāma, in the middle of the night, when the moon was in conjunction with the constellation उत्तराफाल्गुनी Uttarāphālguni, whose next is हस्त Hasta.

30. During that age, at that time, the knowledge of Śramana Bhagavān Mahāvīra (with regard to this transaction) was three-fold—he knew that he will be removed; he did not know that he is being removed and he knew that had been removed

The poet says—

सिद्धार्थपार्थिवकुलाप्तगृहप्रवेशे मौहूर्त्तमागयमानइव क्षणं यः ।
रात्रिंदिवान्युषितवान् भगवानद्वयशीतिं, विप्रालये स चरमो जिनराट् पुनातु ॥१॥

Siddhārtha pārthiva kulāpta griha praveśe mauhūrtamāgayamāna iva ksanam yah ।

Rātrimdivānyuṣitavān bhagavān dvyaśītimi vipralaye sa caramo Jinarāt punātu. 1.

May the last Jina Tīrthankara Bhagavān, who lived for eighty-two days, at the house of a Brāhmana, as if for the purpose of inquiring about an auspicious moment for entering the house of the renowned family of King Siddhārtha, bless us!

[Besides, in this connection, the question is "Why is it said that Śramana Bhagavān Mahāvīra did not know while he was being removed, although (1) he had three varieties of knowledge, (2) the act of removal lasted for numerous moments and (3) Śramana Bhagavān Mahāvīra possessed an immense amount of much superior knowledge than the god doing the act of removal ?

The answer to this querry is that this sentence shows the dexterity of the act. Harinegamesi, the messenger of Śakra, performed the act of removal of the foetus in such a masterly way that although Śramana Bhagavān Mahāvīra knew that he was being removed, he was, so to say, unmindful of it as there was a complete absence of any pain.

Some one may as well say "You removed a thorn from my foot in such a way that I did not even know it.

Besides, when there is an overwhelming predominence of the enjoyment of pleasures, such an occurrence is met with in the sacred books also. Forinstance,

तर्हिं देवा वंतरिआ वरतरुणीगीअवाइअरवेणं ।
निच्चं सुहिअपमुइआ गयंपि कालं न याणंति'॥

Tarhi devā Vantariā vara tarunī gīa vāia ravenam;
Niccam suhiapamuiā gayam pi kālam no yānanti.

Therefore, Vyantara gods, rejoiced by the melodious sound of dancing and music of excellent young damsels, do not certainly know the time that has gone by.

Also, there is a reading in आचाराङ्गसूत्र Acārānga Sūtra.

साहरिज्जमाणे वि जाणइ [३९९ सू०]

Sāharijjamāne vi jānai

He knew also that he was being removed.

This explanation has been given with an idea of avoiding any misunderstanding between the two readings.

३१. जं रयणिं च णं समणे भगवं महावीरे देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्छिओ तिसलाए खत्तिआणीए वासिट्ठसगुत्ताए कुच्छिसि गब्भत्ताए साहरिए, तं रयणिं च णं सा देवाणंदा माहणी सयणिज्जंसि सुत्तजागरा ओहीरमाणी ओहीरमाणी इमे एआरूवे उराले जाव चउद्दस महासुमिणे तिसलाए खत्तिआणीए हडे पासित्ता णं पडिबुद्धा । तं जहा– गय० वसह० गाहा ॥ ३१ ॥

३२. जं रयणिं च णं समणे भगवं महावीरे देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्छिओ तिसलाए खत्तिआणीए वासिट्ठसगुत्ताए कुच्छिसि गब्भत्ताए साहरिए, तं रयणिं च णं सा तिसला खत्तिआणी तंसि तारिसगंसि वासघरंसि अब्भिंतरओ सचित्तकम्मे, बाहिरओ दूमिअघट्ठ मट्ठे, विचित्तउल्लोअचिल्लिअतले मणिरयणपणासिअंधयारे, बहुसमसुविभत्तभूमिभागे, पञ्चवन्नसरससुरहिमुक्कपुप्फपुंजोवयारकलिए, कालागुरु–पवरकुंदरुक्क–तुरुक्क–डज्झंतधूव–मघमघंतगंधुद्धुआभिरामे, सुगंधवरगंधिए, गंधवट्टिभूए, तंसि तारिसगंसि सयणिज्जंसि सालिंगणवट्टिए, उभओ बिब्बोअणे, उभओ उन्नए, मज्झे णयगंभीरे, गंगापुलिणवालुआउद्दालसालिसए, उवचिअखोमिअ-दुगुल्लपट्टपडिच्छन्ने, सुविरइअरयत्ताणे, रत्तंसुअसंवुडे, सुरम्मे, आइणगरूअ-बूरनवणीयतूलतुल्लफासे, सुगन्धवरकुसुमचुन्नसयणोवयारकलिए, पुव्वरत्तावरत्त-कालसमयंसि सुत्तजागरा ओहीरमाणी ओहीरमाणी इमे एयारूवे उराले जाव चउद्दस महासुमिणे पासित्ता, णं पडिबुद्धा । तं जहा–गय १ वसह २

सीह ३ अभिसेअ ४ दाम ५ ससि ६ दिणयरं ७ झयं ८ कुंभं ९ पउमसर १० सागर ११ विमाण (भवण) १२ रयणुच्चय १३ सिहिं च १४ ॥ ३२ ॥

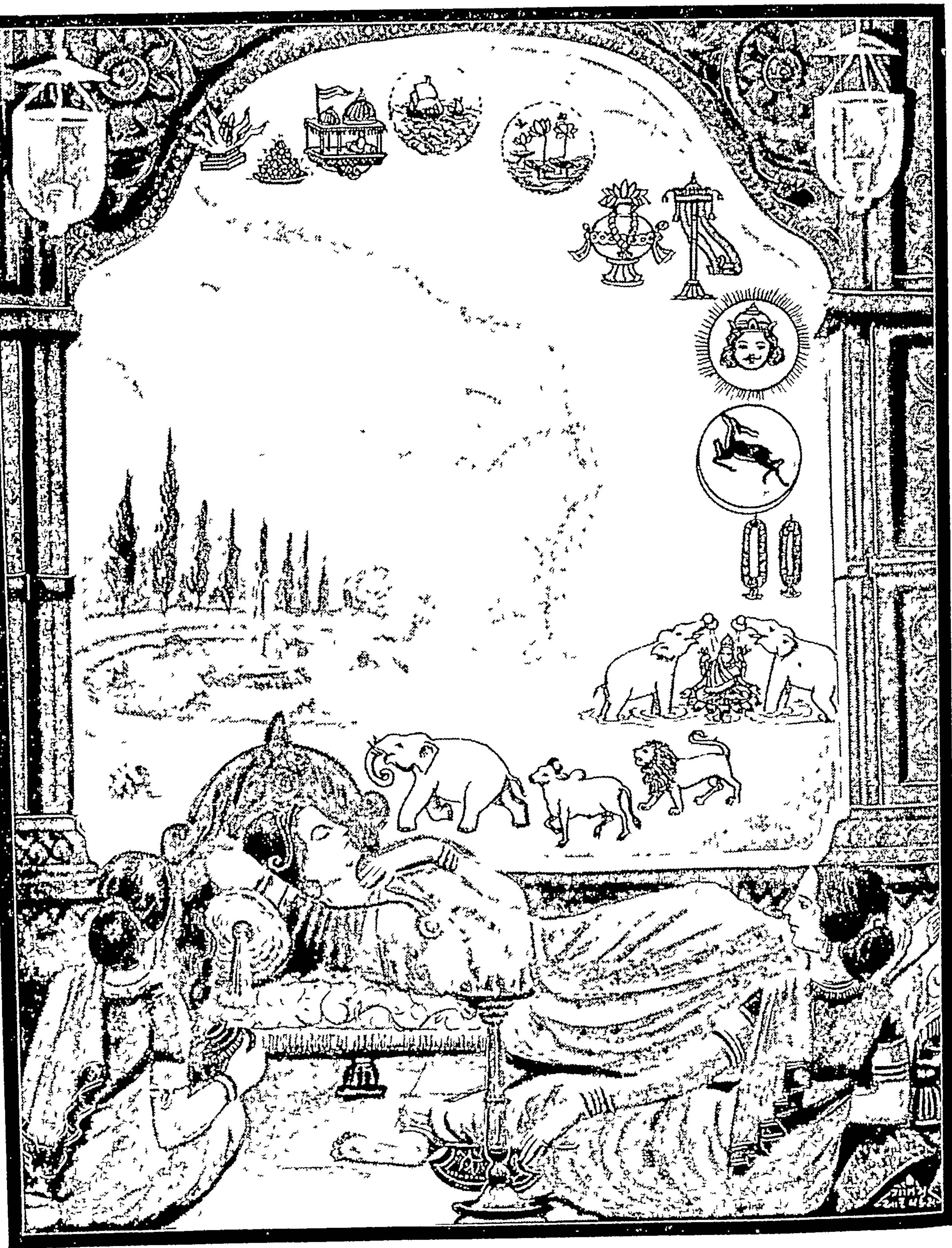
31. Jam rayanim ca nam samane bhagavam Mahāvīre Devānandāe mahanie Jālandharasa guttāe kucchio Tisalāe khattiāṇie Vāsitthasa guttāe kucchimsi gabbhattāe sāharie, tam rayanim ca nam sā Devāṇandā mahani sayanijjamsi suttajāgarā ohīramāṇī ohīramānī ime eārūve urāle jāva cauddasa mahāsumine Tisalāe khattiāṇie hade pāsittā nam padibuddhā / Tam jahā-Gaya-Vasaha-gāhā. 31.

32. Jam rayanim ca nam samane bhagavam mahāvīre Devānandāe māhanie Jālandharasa guttāe kucchio Tisalāe khattiānīe Vāsithase guttāe kucchimsi gabbhattāe sāharie, tam rayaṇim ca nam sā Tisalā khattiāṇī tamsi tārisagamsi vāsagharamsi abbhintarao sacittakamme, bāhirao dūmiaghatte matthe, vicitta ulloa cillia tale manirayana paṇāsiandhayāre, bahusama suvibhata bhūmibhāge, panca vanna saras surahi mukka puppha punjovayāra kalie, kālāguru-pavara kundarukka-turukka-dajjhanta dhūva-magha maghanta gandhud dhuābhirāme, sugandha vara gandhie, gandhavatti bhūe, tamsi tarisagamsi sayanijjamsi sālinganavattie, ubhao bibboane, ubhao unnae, majjhe nayagambhīre, Gangā pulina vāluā uddālasālisae, uvacia khomia dugullapatta padicchanne, suviraia rayattāne, rattamsua samvude, suramme, āinaga-rūa būra navanīya tūla tullaphāse, sugandha vara kusuma cunna sayano vayāra kalie, puvva rattāvaratta kāla samayamsi suttajāgarā ohīramānī ohīramānī ime eyārūve urāle jāva cauddasa mahāsumiṇe pāsittā, nam padibuddhā । Tam jahā—1 Gaya 2 Vasaha 3 Sīha 4 Abhisea 5 Dāma 6 Sasi 7 Diṇayaram 8 Jhayam 9 Kumbham । 10 Paumasara 11 Sāgara 12 Vimāṇa-Bhavana 13 Rayanuccaya 14 Sihim ca. 32.

31. During the night in which the foetus of Śramaṇa Bhṛgavān Mahāvīra was removed from the uterus of Brāhmaṇi

Devāṇandā of Jālandhara gotra to that of Kṣatriyānī Triśalā of Vāsiṣtha gotra, the Brāhmaṇi Devānanda, while lying on her couch in a state between sleeping and waking-taking fits of sleep, woke up on seeing these praiseworthy etc fourteen great dreams, taken away by Kṣatriyāni Triśalā. They are-Elephant, Bull etc. Gāthā. 31

32. During the night in which the foetus of Śramana Bhagavān Mahāvīra was removed from the uterus of Brāhmani Devāṇandā of Jālandhara gotra to that of Kṣatriyāṇī Triśalā of Vāsiṣtha gotra, Kṣatriyāṇi Triśalā was in her bed-chamber of which the interior was decorated with paintings, and the external surface was white-washed, well-polished, and soft, the ceiling was painted with various pictures, and was shining, the darkness was removed by jewels and precious stones and the floor was perfectly level and adorned with well-arranged auspicious figures, which was furnished with offerings of heaps of juicy fragrant flowers of all the five colours strewn here and there; was delightful on account of the fragrance of scented fumes arising from the burning of कालागुरु Kālāguru, Black aloe, finest कुंदरुक्क Kundarukka, a kind of fragrant substance used as incense and तुरुक्क Turukka, A kind of myrrh; Benzoin; was exquisitely scented with excellent perfumes and turned as it were into a pastile of fragrant substances, on a couch with a mattress of the length of a man's body, with pillows at both places (at the head and at the foot), raised on both sides, depressed and deep in the middle, soft as if one placed his foot on the sand of the low sand-bank of the Ganges; covered with a well-cured half-silken bed-sheet, with a well-arranged रजस्त्राण Rajastrāṇa, a sheet-covering for protecting the bed from dust (when not used); hung with red mosquito-curtains; delightful, soft to the touch like well-tanned leather, cotton wading, बूर Būra, a kind ef soft vegetation, and butter; furnished with comforts of a bed such as highly fragrant flowers and perfumed powders—(in such a bed-chamber and on such a bed) Kṣatriyānī Triśalā, in the middle of the night



VISION OF FOURTEEN FAMOUS DREAMS

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while in a state between sleeping and waking, taking fits of sleep—woke up on seeing these praiseworthy etc fourteen great dreams viz 1 An elephant, 2 A bull, 3 A lion, 4 The anointing of Śri Devi (goddess of wealth) 5 A garland, 6 The moon, 7 The Sun, 8 A banner 9 A Kalaśa (a festal jar) 10 A lotus-lake, 11 A sea, 12 A celestial chariot, 13 A heap of jewels and 14 A smokeless flame. 32

३३. तए णं सा तिसला खत्तिआणी तप्पढमयाए [तओ अ] चउद्दंत–उसिअ–गलिअविपुलजलहर–हारनिकर–खीरसागर–ससंककिरण–दग–रय–रयमहासेलपंडुरं, समागयमहुअर–सुगंधदाणवासिअ कवोलमूलं, देवरा–यकुंजरवरप्पमाणं, पिच्छइ, सजलघणविपुलजलहरगज्जिअगंभीर चारुघोसं, इभं सुभं सव्वलक्खणकयंबिअं वरोरुं ॥ १ ॥ ३३ ॥

33. Tae nam sā Tisalā khattiāni tappadhamayāe [tao a] cauddanta–usia–galia vipula jalahara–hāranikara–khīra–sāgara–sasanka kirana–dagaraya–raya mahāsela panduram, samāgaya–mahuara–sugandha dāna vāsia kavola mūlam, devarāya kunjara varappamānam picchai, sajala ghana vipula jalahara gajjia gambhira cāru ghosam, ibham subham savva lakkhaṇa kayam biam varorum 1. 33.

33. Then, Kṣatriyāni Triśalā sees, during her first dream an excellent, enormous, praiseworthy elephant, possessing a mass of all auspicious marks, with four tusks as white as the extensive rain-cloud raised up high and emptied (after a shower) or a dense mass of a necklace of pearls or the ocean of milk or the beams of the moon or the spray of water, or the great silvery mountain (called वैताढ्य Vaitādhya); whose temples were perfumed with highly scented temple-juice which attracted bees, equalling the excellent dimensions of the elephant of the king of gods (Airāvana) and uttering a deep sound as pleasant as the thundering of a dense extensive rain-cloud filled with water. (1). 33

३४. तओ पुणो धवलकमलपत्तपयराइरेगरूवप्पभं, पहासमुदओवहारेहिं सव्वओ चेव दीवयंतं, अइसिरिभरपिल्लणा–विसप्पंत–कंत–सोहंत–चारु–ककुहं, तणु–सुद्ध–सुकुमाल–लोमनिद्धच्छविं, थिरसुबद्ध–मंसलोवचिअ–लट्ठ–सुविभत्त सुंदरगं, पिच्छइ, घण–वट्ट–लट्ठ–उक्किट्ठ–तुप्पग्गतिक्खसिंगं, दंतं, सिवं, समाण सोहंतसुद्धदंतं, वसहं, अमिअगुणमंगलमुहं ॥ ३४ ॥

34. Tao puṇo dhavala kamala patta payarāi rega ruvappabham, pahā samudaovahārehim savvao ceva dīvayantam, aisiribhara pillaṇā–visappanta–kanta–sohanta–cāru–kakuham, tanu–suddha–sukumāla–loma niddhacchavim, thira subaddha–mansalovacia–lattha–suvibhatta sunderaṅgam, picchai, ghana–vatta–ukkittha–tuppagga tikkhasingam, dantam, sivam, samāna sohanta suddha dantam, vasaham, amiaguna maṅgala muham.

34. Then, she saw a tame lucky bull, of a whiter hue than that of a mass of petals of white lotus, decidedly illuminating all around by the diffusion of a mass of light; whose charming, splendid, and beautiful hump was dancing rejoicingly owing to the collection of its charms; whose glossy skin was covered with thin, spotless, and very soft hairs, whose body was firm, well-formed, muscular, well-nourished, attractive well-proportioned and handsome; whose horns were solid, round, well-nourished, excellent, polished (with grease) and pointed at the top; whose teeth were equal (in size), brilliant, and spotless. He was the auspicious source of innumerable virtuous qualities. (2). 34

३५. तओ पुणो हारनिकर–खीरसागर–ससंककिरण–दगरयरययमहासेलपंडुरतरं, रमणिज्जपिच्छणिज्जं, थिरलट्ठपउट्ठं, वट्ट–पीवर–सुसिलिट्ठ–विसिट्ठ–तिक्खदाढाविडंबिअमुहं, परिकम्मिअजच्चकमलकोमल–पमाणसोभंत लट्ठउट्ठं, रत्तुप्पलपत्त–मउअसुकुमालतालु–निल्लालिअग्गजीहं, मूसागयपवर कणगताविअ–आवत्तायंत–वट्ट–तडिविमलसरिसनयणं, विसालपीवरवरोरुं,

पडिपुन्नविमलखंधं, मिउ–विसयसुहुम–लक्खणपसत्थ–विच्छिन्नकेसराडोवसोहिअं, ऊसिअ–सुनिम्मिअ–सुजाय–अप्फोडिअलंगूलं, सोमं, सोमाकारं, लीलायंतं, नहयलाओ उवयमाणं, नियगवयणमइवयंतं, पिच्छइ सा, गाढतिक्खग्गनहं, सीहं, वयणसिरीपल्लवपत्तचारुजीहं ॥ ३ ॥ ३५ ॥

35. Tao puno hāra nıkara-khıra sāgara-sasaṅka kırana-dagaraya-rayaya mahāsela paṇḍurataram, ramaṇijja picchaṇijj-am, thira lattha pauttham, vatta-pīvara-susilittha-visittha-tikkha dāḍhā vidambia muham, parıkammıa jacca kamala komala-pamāna sobhanta lattha uttham, rattuppala patta-maua sukumāla tālu-nillāli aggajīham, mūsāgaya pavara kanaga tāvia-āvattāyanta-vatta-tadi vimala sarısa nayanam, visāla pīvara varorum, padipunna vimala khandham, miu-visaya suhuma-lakkhana pasattha-vicchinna kesarā-dova sohıam, ūsia sunımmıa-sujāya-apphodia langūlam, somam, somākāram, lılāyantam, nahayalāo ovayamānam, niyaga vayaṇa maivayantam, picchai, sā, gādha tıkkhagga naham, sīham, vayana sirī pallava patta cāru jīham. (3) 35

35. Then, further, she sees a beautıful, handsomely-shaped sportıve lion coming down from the vault of the sky and entering her mouth–a lion of a hue whiter than that of a dense mass of a neckless of pearles or the ocean of milk or the beams of the moon or sprays of water or the great silver mountain, charming, and beautiful to look at; who had firm and powerful farearms and a mouth adorned with round, thick, well-joined, excellent. sharp, teeth, whose beautıful lips shining through their proportions, appeared as if well-tanned and as soft as the best lotus, whose very tender palate was as soft as the petals of a red lotus and the tip of the tongue was coming out quickly, whose eyes, resembling pure lightning, revolved around like red-hot best gold heated in a crucible: whose excellent thighs were extensive and strong, whose shoulders were full and faultless, who was adorned with an extensive long mane of soft, white, fine, hairs of best quality; whose

tail was raised up, well-bent round, well-grown and swinging; the tips of whose nails were very sharp; whose lovely tongue was spread out as an offshoot of the beauty of his face.

३६. तओ पुणो पुन्नचंदवयणा, उच्चागयट्ठाणलट्ठसंठिअं, पसत्थ रूवं, सुपइट्ठिअकणगमयकुम्मसरिसोवमाणचलणं, अच्चुण्णय–पीण–रइअ–मंसल -उवचिअ-तणु–तंब–निद्धनहं, कमलपलाससुकुमालकरचरणं, कोमलवरंगुलिं, कुरुविंदावत्त–वट्टाणुपुव्वजंघं, निगूढजाणुं, गयवरकरसरिसपीवरोरुं, चामीकर रइअमेहलाजुत्तं, कंतविच्छिन्नसोणिचक्कं, जच्चंजण–भमरजलयपयरउज्जुअसमसं हिअ–तणुअआइज्जलडह–सुकुमालमउअ–रमणिज्जरोमराइं, नाभीमंडलसुंदर विसालपसत्थजघणं, करयलमाइअपसत्थवलिअमज्झं नाणामणिकणगरयण विमलमहातवणिज्जाभरणभूसण–विराइअमंगुवंगिं, हारविरायंत–कुंदमालपरिणद्ध जलजलिंतथणजुअलविमलकलसं, आइअपत्तिअविभूसिएणं सुभगजालुज्जलेणं मुत्ताकलावएणं, उरत्थदीणारमालविरइएणं कंठमणिसुत्तएणं य कुंडलजुअलु- ल्लसंत-अंसोवसत्तसोभंतसप्पभेणं, सोभागुणसमुदएणं आणणकुडुंबिएणं, कमलामलविसालरमणिज्जलोअणिं, कमलपज्जलंतकरगहिअमुक्कतोयं, लीलावाय- कयपक्खएणं, सुविसद–कसिण–घण–सण्ह–लंबंत–केसहत्थं, पउमद्दहकमलवा- सिणिं, सिरिं, भगवइं पिच्छइ, हिमवंतसेलसिहरे दिसागइंदोरुपीवर– कराभिसिच्चमाणिं ॥ ४ ॥ ॥ ३६ ॥

36. Tao puno punna canda vayanā, uccāgaya tthāna lattha santhiam, pasttha rūvam, supaitthia kaṇagamaya kumma sarisovamāna calaṇam, accunnaya–pīṇa–raia–mansala–uvacia–taṇu–tamba–niddha nabam, kamala palāsa sukumāla kara caraṇam, komala varamgulim, kuru vindāvatta–vattānu puvva jangham, nigūdha jānum, gaya vara kara sarisa pīvarorum, cāmikara raia mehalā juttam, kanta vicchinna soṇicakkam, jaccanjaṇa–bhamara jalaya payara ujju asamasaṁhia-tanua āijja ladaha–sukumāla maua–ramaṇijja-romaiāim, nābhī mandala sundara visāla pasattha jaghanam, kara yala māiapasattha

tivalia-majjham nānā mani kanaga rayana-vimala mahātavanijjābharana bhūsaṇa-virāiamaṅguvaṅgim, hāravirāyanta-kunda māla parinaddha jalajalita-thaṇa juala vimala kalasa, āiapattia vibhūsiena subhaga jālujjalenam muttā kalāvaenam, urattha dīṇāra māla viraieṇam kantha mani suttaenam, ya kundala juallasanta-ansovasatta sobhanta-sappabheṇam sobhā guna samudaenam āṇaṇa kudumbieṇam, kamalāmala visāla ramaṇijja loaṇim, kamala pajjalanta kara gahia-mukkatoyam, līlāvāyakaya pakkhaeṇam, suvisada-kasiṇa-ghaṇa-sanha-lambantakesahattham, paumaddaha kamala vasiṇim, sirim, bhagavaim picchai, Himavanta sela sihare disā gaindoru pivara-karābhisincamāṇim. (4) 36.

36. Then, further, she (Kṣatriyāṇi Trisalā) with a face like the full moon, sees श्रीदेवी Śri-devi (the goddess of Beauty and Prosperity) of a handsome form, reposing on top of mount Himavanta, on a lotus in the पद्मद्रह Padma-driha, a lake of lotuses on an excellent locality of the high mountain, annointed by water from the extensive and powerful trunks of lordly elephants of the (eight) directions; whose feet resembled well-arranged gold tortoises, whose nails were highly elevated, fat, dyed, fleshy, strong, fine, red and smooth. Her hands and feet were tender like the leaves of the lotus and her fingers and toes were soft and excellent. Her legs were round like the trunk of a plaintain-tree and progressively less round and her knees were invisible Her fat thighs resembled the trunks of lordly elephants. The circle of her lovely broad hips was adorned by a gold girdle. Her lovely rows of hairs, were as black as excellent collyrium, a mass of black wasps or black clouds, straight, even, well-arranged, fine, admirable, beautiful soft, and very delicate. Her large and admirable fleshy part bellow the waist, was handsome on account of her circular navel. The middle portion of her body-her waist-containing admirable three folds, could be grasped by the palms of one's hands. The members of her body and their subordinate parts were adorned with ornaments and decorations of various kinds

of gems, gold, precious stones, and of pure, excellent, red gold. The faultless, globelike pair of her breasts, shone, encircled by a garland of कुन्द् Kunda, Jesmine flowers, beautified by a necklace of pearls. She looked beautiful by a necklace of pearls beautified with well-arranged emeralds more white than admirable strings of pearls, and a necklace of jewels on her neck sparkled by a string of दीनारs Dinaras, gold coins. Her face appeared more beautiful by the accompanying mass of brilliancy of a pair of waiving ear-rings touching her shoulders Her eyes were large, attractive, and pure, like a lotus. She sprinkled sap from two lotus flowers held in her splendid hands and sportively used them as a fan Her braid of hair was very distinct, black, thick, smooth, and hanging down.

CHAPTER III

तओ पुणो सरसकुसुममंदारदाम-रमणिज्जभूअं, चंपगासोगपुन्नागनाग-पिअंगुसिरिस-मुग्गर-मल्लिआ-जाइ-जूहि-अंकोल्लकोज्जकोरिंट-पत्तदमणय-नवमालिअ-बउल-तिलय-वासंतिय—पउमुप्पल—पाडल-कुंदाइमुत्त-सहकार-सुरभिगंधि, अणुवममणोहरेणं गंधेणं दसदिसाओ वि वासयंतं, सव्वोउअसुरभि-कुसुममल्लधवल-विलसंत-कंत-बहुवन्नभत्तिचित्तं, छप्पय महुअरि-भमरगण-गुमगुमायंत—निलिंत—गुंजंत—देसभागं, दामं, पिच्छइ, नभंगणतलाओ ओवयंतं ॥ ५ ॥ ३७ ॥

37. Tao puno sarasa kusuma mandāra dāma-ramaṇijjabhūam, campagāsogapunnāga nāgapiaṅgu sirisa-muggara-malliā-jāi-jūhi-ankolla kojja kolinta pattadamaṇaya-navamālia-baūl--tilaya-vāsantiya-paumuppala-pādala- kundāimutta—sahakāra-surabhigandhi-aṇuvama manohareṇam gandhenam dasa disāo vi vāsayantam, savvoūa surbhi kusuma malla dhavala-vilasanta kanta-bahuvanna bhatticittam, chappaya-mahuari-bhamara gana-gumagumāyanta-nilinta-gunjanta-desabhāgam, dāmam, picchai, nabhamgana talāo ovayantam. (5). 37.

37. Then, again, she saw coming down from the surface of the vault of the sky, a garland-elegantly prepared with wreaths of juicy flowers of मन्दार Mandāra, the Coral tree (Erythrina Indica one of the five trees in Indra's paradise), making all the ten directions (of the universe) fragrant with the incomparably fascinating perfume of the flowers of Campaka (Michelia Champaka), Aśoka (Jonesia Asoka) Punnāga (Rottlera Tinctoria), Nāga (Mesua Roxburghiiū), Priyangu (Panicum Italicum), Sirisa (Acacia Sirisā), Mudgara (मोघर Moghara-A species of Jasmine), Mallikā (Jasminum Zambac), Jāti (जाइ Jāi. Jasminum Grandi florum), जूहि Jūhi यूथिका Yūthikā (जूइ Jūi. Jasminum Auriculatum), Aṅkolla (Alangium Hexapetalum), Kojja, Koiantaka, Damanaka patra (leaves of Artemisia Indica), Nava Mālikā (Double Jasmine), Bakula (बोलसिरी Bolasiri-Mimusops Elengi), Tilaka (Cleiodendum Phlomoides), Vāsantikā (Gaertnera Pacemosa) Padma (Nuphar), Utpala (Nimphaea), Pātala (Bignonia Suaveolens), Kunda (Fragrant Oleander), Atimukta (Dalbergia Ougeinense), and Sahakāra (an extremely fragrant kind of Mango-tree);—a garland (predominantly) white, through the wreaths of (white) fragrant flowers of all seasons, and brilliant, as well as charming through splendid arrangement of many colours, a garland whose neighbourhood was full of the melodious sound of the humming of buzzing hordes of षट्पद Satpada, (Six-footed animals; bees) मधुकरी Madhukari, Honey-bees, भ्रमर Bhramara, Wasps etc (coming there and) sitting on it. 37.

ससिं च गोखीर-फेण-दगरय-रयय-कलसपंडुरं, सुहं, हिअयनयणकंतं, पडिपुण्णं, तिमिरनिकर-घणगुहिरवितिमिरकरं, पमाणपक्खंत-रायलेहं, कुमुअवणविबोहगं, निसासोहगं, सुपरिमट्ठदप्पणतलोवमं, हंसपडुवन्नं, जोइसमुहमंडगं, तमरिपुं, मयणसरापूरं, समुद्दगपूरगं, दुम्मणं जणं दइअवज्जिअं पाएहिं सोसयंतं, पुणो सोमचारूरूवं, पिच्छइ। सा गगणमंडल-विसाल-सोम-चंकम्ममाण-तिलयं, रोहिणिमण-हिअयवल्लहं, देवी पुन्नचंदं समुल्लसंतं। ६ ॥ ३८ ॥

38. Sasim ca gokhira-phena-dagaraya-rayaya-kalasa-panduram, suham, hiaya nayana kantam, padipunnam, timiranıkara-ghana guhira-vitımirakaram, pamāna pakkhanta rāyaleham, kumua vana vibohagam, nisā sohagam, suparimattha dappana talovamam, hamsa-paduvannam, joi samuha manda-gam, tama ripum, mayana sarāpūram, samuddadagapuragam, dummaṇam janam daia vajjıam pāehim sosayantam, puṇo somacārurūvam, picchai; sā gagaṇa mandala-visāla-soma-camkammamāna-tilayam, Rohini mana-hiaya-vallaham, devī punnacandam samullasantam. (6) 38.

38 She saw the full moon shining brilliantly by her bright light-the moon with light as white as cow's milk, foam, water-spray, or a silver jar, delight ful, pleasant to the heart and eyes, perfect, dispelling the darkness of dense, dark, forest recesses & c,

It is said,

विरम तिमिर! साहसादमुष्मा-द्यदि-रविरस्तमितः स्वतस्ततः किम्? ।
कलयसि न पुरो महोमहोर्मिस्फुटतरकैरवितान्तरिक्षमिन्दुम्? ॥ १ ॥

1 Virama Timira! Sāhasādamuṣmā-dyadi ravirastamitah svat astatah kim?
Kalayasi na puro mahomahormisphutatara kairavitāntarikṣ-amındum? 1

1. Desist, O darkness! from this reckless act of yours (of spreading darkness). What does it matter, if the Sun has set, of its own accord? Do'nt you see in front (of you) the moon which has made the sky full of moon lotuses expanded with her big waves of rays.

The Moon, whose digits shine (on Purnimā) between the two fortnights (i e. शुक्लपक्ष Śukla paksa, the bright fortnight and कृष्णपक्ष Krisna paksa, the dark fortnight) which were a measure of time i. e year, month etc i. e. which was expanding the blossoms of forests of कुमुद Kumuda, Night lotus (expand-ing under the influence of the moon),

Because,

दिनकरतापव्यापप्रपन्नमूर्च्छानि कुमुदगहनानि ।
उत्तस्थुरमृतदीधितिकान्तिसुधासेकतस्त्वरितम् ॥ १ ॥

1 Dinakara tāpa vyāpa prapanna mūrcchāni, kumuda gahanāni;
Uttasthu r-amrita dīdhiti kānti sudhāsekatastvaritam. 1.

1. The forests of night lotus, which have become unconscious by the pervading heat of the Sun, quickly got up, being sprinkled by the nectar of the radiance of the अमृतदीधिति Amritadīdhiti, the moon.

The moon, beautifying the night, resembling the surface of a well-cleansed mirror, as white as a swan, the ornament of the heavenly bodies, the enemy of darkness, a quiver of मदन Madana, (Cupid, god of love) the augmentor of the tide of the sea, wasting away by her rays the (bodies of) bewildered people absent from their sweethearts,

Because,

रजनिनाथ! निशाचर! दुर्मते! विरहिणां रुधिरं पिबसि ध्रुवम् ।
उदयतोऽरुणता कथमन्यथा, तव कथं च तके तनुताभृतः ? ॥ १ ॥

1 Rajaninātha! Niśācara! Durmate! virahinām rudhiram pibasi dhruvam;
Udayato'runatā kathamanyathā, tava katham ca take tanutābhritah ?

1. O lord of the night! O wanderer at night! O miscreant! You certainly drink the blood of separated lovers. Otherwise, how is it that there is redness (in you) from the commencement of your rise? Besides, how is it that your body is loaded with it?

The moon, which looked like a magnificent pleasant and moving head-mark of the planetary bodies and which was favourite by mind and heart to Rohini,

Such was the beautiful full moon shining brilliantly by her bright light. 38.

तओ पुणो तमपडलपरिप्फुडं चेव तेअसा पज्जलंतरूवं, रत्तासोग-पगासकिंसुअ-सुअमुह-गुंजद्धरागसरिसं, कमलवणालंकरणं, अंकणं जोइसस्स, अंबरतलपईवं, हिमपडलगलग्गहं, गहगणोरुनायगं, रत्तिविणासं, उदयत्थमणेसु मुहुत्तसुहदंसणं, दुन्निरिक्खरूवं, रत्तिमुद्धंत-दुप्पयारप्पमद्दणं सीअवेगमहणं, पिच्छइ, मेरुगिरिसययपरिअट्टयं, विसालं, सूरं, रस्सीसहस्सपयलिअ-दित्तसोहं ॥ ७ ॥ ३९ ॥

39. Tao puṇo tama padala paripphudam, ceva teasa pajjalantarūvam, rattāsogapagāsa kimsua-suamuha-gunjaddha-rāga sarisam, kamala vaṇālamkaraṇam, ankaṇam joisassa, ambara tala paīvam, hima padala galaggaham, gaha gaṇoru-nāyagam, ratti viṇāsam, udayatthamaṇesu muhutta suha damsaṇam, dunnirikkha rūvam, rattimuddhanta-duppayārappa-maddaṇam, sīavega mahaṇam, picchai, Merugiri sayaya paria-ttayam, visālam, sūram, rassīsahassa payaliya dittasoham. (7) 39

39. Then, she saw the large Sun, the dispeller of the veil of darkness, of a form shining brillantly by his bright light, of a colour resembling the colour of red Aśoka tree, the expanded red flowers of Butea Frondosa, the beak of a parrot, or the red half of गुंजा Gunjā, the retti seed, beautifying the forests of lotuses, an indicator of the heavenly bodies, the illuminator of the surface of the firmament, a seizer by the throat of the mass of cold, a great leader of the host of planetary bodies, the destroyer of night, who can be comfortably looked at, only for a मुहूर्त Muhurta, (a period of forty-eight minutes-one thirtieth of a day) at its rising and setting, whose form is hard to be looked at (at all other times), who crushes evil-doers who are diligent at night, who removes the current of cold, who always rotates circularly round Mount Meru, and whose thousand rays have dispersed the splendour of other luminaries.

The Sun is generally described as thousand-rayed, but the number of sun's rays increases at particular times.

It is said,

ऋतुभेदात्पुनस्तस्याऽतिरिच्यन्तेऽपि रश्मयः ।
शतानिद्वादश (१२००) मघौ, त्रयोदश (१३००) तु माधवे ॥ १ ॥
चतुर्दश (१४००) पुनर्ज्येष्ठे, नभोनभस्ययोस्तथा (१४००–१४००) ।
पंचदशैव (१५००) त्वाषाढे, षोडशैव (१६००) तथाऽऽश्विने ॥
कार्तिके त्वेकादश च (११००) शतान्येवं (११००) तपस्यपि ।
मार्गे च दश सार्धानि (१०५०) शतान्येवं (१०५०) च फाल्गुने ।
पौष एव परं मासि, सहस्रं (१०००) किरणा रवेः ॥ ७ ॥ ३९ ॥

Ritubhedāt punastasyā'tiricyante'pi raśmayah;
Śatāni dvādaśa (1200) Maghau, trayodaśa (1300) tu Māghave,
Caturdaśa (1400) puna r-Jyesthe, Nabho nabhasyayostathā (1400-1400)
Panca daśaiva (1500) tvāsādhe, sodaśaiva (1600) tathā'śvine,
Kārtike tvekādaśa ca (1100) śatānyevam tapasyapi,
Mārge ca daśa sārdhāni (1050) śatānyevam ca (1050) Phalgune
Pausa eva param māsi, sahasram (1000) kiranā raveh.

TABLE.

Number of Sun's rays.

Caitra चैत्र	Vaiśākha वैशाख	Jyestha ज्येष्ठ	Āsādha आषाढ	Śrāvana श्रावण	Bhādra-pada भाद्रपद
1200	1300	1400	1500	1400	1400

Āsvin आश्विन	Kārtika कार्त्तिक	Mārga मार्गशीर्ष	Pausa पौष	Māgha माघ	Phālgun फाल्गुन
1600	1100	1050	1000	1100	1050

तओ पुणो जच्चकणगलट्ठि-पइट्ठिअं, समूहनीलरत्तपीअसुक्किल-सुकुमालुल्लसिअल्ल-मोरपिच्छकयमुद्धयं, अहिअसस्सिरीअं, फालिअ-संखंक-कुंद-दगरय-रययकलसपंडुरेण मत्थयत्थेण सीहेण रायमाणेण रायमाणं भित्तुं गगणतलमंडलं चेव ववसिएणं पिच्छइ, सिवमउअमारुअलयाहयकंपमाणं, अइप्पमाणं, जणपिच्छणिज्जरूवं ॥ ८ ॥ ४० ॥

40. Tao puno jacca kanaga latthi-paitthiam, samūha nila ratta pia sukkila-sukumālullasia-mora picchakayamuddhayam, ahia sassirīam, phālia—sankhanka—kunda—dagaraya—rayaya kalasa pandurena matthayatthena sīhena rāyamāṇeṇa rāyamāṇam bhittum gagana tala mandalam, ceva vavasieṇam picchai, siva maua mārua layāhaya kampamānam, aippamānam, jana picchanijja rūvam (8) 40

40. Then, again, she saw a very beautiful large flag, of a form delightful to beholders, hoisted on a long staff of excellent gold surmounted at its top by a tuft of assorted, soft, wavy, peacock-feathers of dark-blue red, yellow and white colour; the flag, decorated with the figure painted at its upper-most part, of a splendid lion, as white as फालिय Phālia स्फटिक Sphatika, Crystal, संख Sankha, a concha, अङ्क Anka, the Anka-stone, कुन्द Kunda (Jasmine flowers) दगरय Dagaraya, Spray of water, or a silver jar, and which was jumping as it were to pierce the vault of the sky; the flag, which was always shaking on account of gentle breezes of delightful wind. (8) 40.

तओ पुणो णच्चकंचणुज्जलंतरूवं, निम्मलजलपुन्नमुत्तमं, दिप्पमाणसोहं, कमलकलावपरिरायमाणं, पडिपुन्न–सव्व मंगलभेअ–समागमं, पवररयणपरिरायंत–कमलट्ठिअं, नयणभूसणकरं, पभासमाणं सव्वओ चेव दीवयंतं, सोमलच्छीनिभेलणं, सव्वपावपरिवज्जिअं, सुभं, भासुरं, सिरिवरं, सव्वोउअ–सुरभिकुसुम–आसत्तमल्लदामं, पिच्छइ, सा रययपुन्नकलसं ॥ ९ ॥ ४१ ॥

41. Tao puno jacca kancanujjalantarūvam, nimmala jala punna muttamam, dippamāna soham, kamala kalāva parirāyamānam, padipunna–savva mangala bhea–samāgamam, pavara rayana parirāyanta-kamalatthiam, nayana–bhūsanakaram, pabhāsamānam, savvao ceva divayantam, soma lacchi nibhela nam, savva pāva parivajjiam, subham, bhāsuram, sirivaram, savvoua surbhi kusuma-āsatta malladāmam, picchai, sā rayaya punna kalasam. (9) 41

41. Then, again, she saw a full silver vase, of an appearance as bright as that of excellent gold; filled with pure water; most excellent; of shining beauty, looking excessively beautiful by the band of lotuses, the meeting place of all kinds of perfectly auspicious things; standing on a lotus exceedingly brilliant with most excellent jewels; the vase delightful to eyes, of unique lustre; illuminating decidedy in all directions; an abode of pleasant good Fortune, absolutely free from all inauspiciousness; splendid, brilliant; extremely beautiful, the vase with a wreath of fragrant flowers of all seasons placed (round its neck) (9) 41.

तओ पुणो रविकिरणतरुणबोहिअसहस्सपत्तसुरभितरपिंजरजलं, जलचर–पहकरपरिहत्थगमच्छपरिभुज्जमाणजलसंचयं, महंतं जलंतमिव कमल–कुवलय–उप्पल–तामरस–पुंडरीयोरु सप्पमाण–सिरिसमुदएणं रमणिज्जरूवसोभं, पमुइअंत–भमरगण–मत्तमहुअरिगणुक्करोलिज्झमाणकमलं, कायंबग–बलाहय–चक्क–कलहंस–सारस–गव्विय–सउणगणमिहुण-सेविज्जमाणसलिलं, पउमिणि–पत्तोवलग्ग–जलविंदुनिचयचित्तं, पिच्छइ । सा हिअयनयणकंतं, पउमसरं नाम सरं, सररुहाभिरामं ॥ १० ॥ ४२ ॥

42. Tao puno ravi kirana taruna bohia sahassa patta surabhitara pinjara jalam, jalacara pahakara parihattha maccha paribhujjamāṇa jala sancayam, mahantam jalantamiva kamala -kuvalaya-uppala-tāmarasa-pundarīyoru-sappamāṇa-siri samudaenam ramaṇijjarūva sobham, pamuianta-bhamara gana-matta mahuarı ganukkarolıjjhamāna kamalam, kāyambaga-balāhaya-cakka-kalahamsa-sārasa-gavviya-sauna gana mıhuna-sevıjjamānasalilam, paümını pattovalagga-jala bindu nıcayacittam, picchai / sā hiaya nayana kantam, paumasaram nāma saram, saıarubā-bhirāmam. (10) 42

42. Then, again, she saw a lake named **पद्मसर Padma-sara,** the Lotus Lake, adorned with lotuses and pleasant to the heart and eyes, the lake whose reddish yellow water was rendered exceedingly fragrant by large lotuses (having thousand petals) expanded by the rays of the rising Sun, and was full of a multitude of aquatic animals, and whose store of water was comfortably enjoyed by fishes; the lake which was large, and seemed to be blazing, as it were, by the extensive and wide-spreading mass of beauty of कमल Kamala, Day-lotuses (opening by the rays of the Sun), कुवलय Kuvalaya, Blue-lotuses (opening at night) उत्पल Utpala, Red lotuses, तामरस Tāmarasa Large lotuses (Nelumbium Speciosum) and पुण्डरीक Pundarıka White lotus, the lake whose beauty of form was delightful; the lake with lotuses licked by multitudes of delighted drones and intoxicated honey-making bees; the lake whose water was resorted to by multitudes of proud pairs of birds such as कादम्ब Kādamba, a kind of goose with dark-grey wings, बलाक Balāka, a kind of crane, चक्रवाक Cakravāka, Ruddy goose कलहंस Kalahamsa, Royal swan, and सारस Sārasa, Indian crane (Ardea Sibirica), and the lake which was adorned by water-drops on lotus-leaves (appearing like pearls) 42.

तओ पुणो चंदकिरणरासिसरिससिरिवच्छसोहं, चउगमणपवड्ढमाणजल-संचयं, चवलचंचलुच्चायप्पमाण-कल्लोललोलंततोयं, पडुपवणाहय-चलिअ-चवल-पागडतरंग—रंगंतभंग- खोखुब्भमाण-सोभंत—निम्मल-उक्कड-उम्मी-

सहसंबंध-धावमाणावनियत्त-भासुरतराभिरामं, महामगरमच्छ-तिमि-तिमिङ्गिलि निरुद्ध-तिलितिलिया-भिघाय-कप्पूरफेणपसरं, महानईतुरियवेगसमागयभम-गंगावत्त-गुप्पमाणुच्चलंत-पच्चोनियत-भममाणलोलसलिलं, पिच्छइ, खीरोय-सायरं सारयरयणिकरसोमवयणा ॥ ११ ॥ ४३ ॥

43. Tao puṇo canda kirana rāsi sarisa siri vacchasoham, caugama pavaddhamāṇa jala sancayam, cavala cancaluccāyapp-amāṇa-kallola lolanta toyam, padupavanāhaya-calia-cavala-pāgada taranga-ranganta bhanga-khokhubbhamāṇa-somanta-nimmala-ukkada-ummī-saha sambandha-dhāvamāṇava niyatta-bhāsuratarābhirāmam maha magara maccha-timi-timiṅgili-niruddha-tilitiliyābhighāya-kappura phena pasaram, mahā naī turiya vega samāgaya bhama-Gangāvatta-guppamāṇuccala-nta-pacconiyata-bhamamāna lola salilam, picchai, khiroya sāyaram, sāraya rayaṇikara soma vayaṇā (11) 43.

43. Then, again, she whose face was as placid as the autumnal moon, saw the milk-ocean the beauty of whose central portion resembled that of the mass of the rays of the Moon. (being very white in the middle), whose mass of water went on increasing immensely in all the four directions, and whose water moved to and fro by exceedingly restless and high waves; the milk-ocean which appeared spendid as well as extremely delightful by visible rushing and ever-changing waves set in motion by sharp wind, by tossing waves and by waves accompanied with highly agitated, graceful, transparent and whirling breakers; the milk-ocean with diffused, camphor-white foam produced by the lashing (of tail) of महामकर Mahā makara, Huge marine-monsters, मत्स्याः Matsyāh, Fishes, तिमि Timi, Whale, तिमिङ्गिल Timingila, Fabulous sea-monster, निरुद्धाः Niruddhāh, a variety of marine monster, and तिलितिलिकाः Tilitilikāh, Spotted sea-monsters; the milk-ocean with agitated rolling water which rose high up and fell down with whirling motion on account of the गङ्गावर्त Gangāvarta, a whirling resembling the whirling of the waters of the Ganges produced

by the confluence of the vehement and highly speedy waters of great rivers. (11) 43.

तओ पुणो तरुणसूरमंडलसमप्पहं दिप्पमाणसोहं उत्तमकंचणमहामणि-समूहपवरतेयअट्ठसहस्सदिप्पंतनहप्पईवं, कणगपयरलंबमाण—मुत्तासमुज्जलं, जलंतदिव्वदामं, ईहामिग-उसभ-तुरग-नर-मगर-विहग-वालग-किंनर-रुरु-सरभ-चमर-संसत्त-कुंजर-वणलय-पउमलय-भत्तिचित्तं, गंधव्वोपवज्जमाण-संपुन्नघोसं, निच्चं, सजलघणविउलजलहर-गज्जियसद्दाणुनाइणा देवदुंदुहि महारवेणं, सयलमवि जीवलोयं पूरयंतं, कालागुरु-पवरकुंदुरुक्क-तुरुक्क-डज्झंतमाणधूववासंग-मघमघंतगंधुद्धुआभिरामं, निच्चालोअं, सेअं सेअप्पभं, सुरवराभिरामं, पिच्छइ सा साओवभोगं, विमाणवरपुंडरीयं ॥ १२ ॥ ४४ ॥

44. Tao puno taruṇa sūra mandala samappaham, dippamāna soham, uttama kancana mahāmani-samūha pavara teya attha sahassa dippanta nahappaīvam, kaṇaga payara lamba māṇa-muttāsamujjalam, jalanta divva dāmam, īhāmiga-usabha turaya-nara—magara-vihaga—vālaga- kinnara—ruru—sarabha-camara-samsatta-kunjara-vaṇalaya-paumalaya-bhatti cittam, gandhavvopavajjamāna sampunna ghosam, niccam, sajala ghaṇa viula jalahara-gajjiya saddāṇunāinā deva dunduhi mahāraveṇam sayalamavi jīvaloyam pūrayantam, kālāguru-pavara kunduıukka-turukka-dajjhantamāṇa dhūva vāsanga-maghamaghanta gandhud dhuābhirāmam, niccāloam, seam seappabham, suravarābhirāmam, picchaī sā sāovabhogam, vimāṇa vara pundarīyam. (12) 44.

44. Then, further, she sees a celestial abode, the most excellent among the best of its kind, like the white lotus (among flowers) with a brilliancy equalling the disc of the rising sun, and of a brightly shining beauty. The brilliancy of its one thousand and eight splendid columns inlaid with best gold and a mass of precious jewels diffused light like a bright heavenly lamp. It appeared delightful by long hanging rows of pearles fixed to gold sheets and by brilliant divine flower-garlands (hanging there). It was decorated with paintings of

wolves, bulls, horses, human beings, crocodiles, birds, serpents, Kinnara gods, रुरु Ruru, A kind of deer, सरभ Sarabha, An octoped wild animal which can even carry an elephant on its back, चमर Camara, A kind of deer resembling a buffalo, the hair of whose tail is used for making chowries, hunting dogs, elephants, forest-creepers, and lotus plants. It was full of the sound of songs and divine musical instruments, and the constant din of the great roar of the divine drum imitating the sound of roaring of extensive dense rain-clouds, filled with water pervading the entire world of living beings. It was charming on account of the fragrant fumes spreading out from the burning of कालागुरु Kālāguru, A kind of black aloe used as an incense, excellent कुंदुरुक्क Kundurukka, Olibanum, a kind of fragrant yellow gummy exudate used as an incense, तुरुक्क Turukka, Gum Benzoin, and burning incense and scented powders. It had continuous light, was white, of bright lustre, pleasing to the best of gods and affording enjoyment and happiness.

तओ पुणो पुलग-वेरिंद-नील-सासग-कक्केयण-लोहियक्ख-मरगय-मसारगल्ल-पवाल-फलिह-सोगंधिय—हंसगब्भ- अंजण—चंदप्पह-वररयणेहिं महियलपइट्ठियं गगनमंडलंतं पभासयंतं, तुंगं, मेरुगिरिसन्निगासं, पिच्छइ, सा रयणनिकररासिं ॥ १३ ॥ ४५ ॥

45 Tao puno pulaga-verinda-nila-sāsaga-kakkeyana-lohiya kkha-maragaya-masāragalla-pavāla-phaliha-sogandhiya-hansag-abbha-anjana-candappaha-vara rayanehim Mahiyala paitthiyam gagana mandalantam pabhāsayantam, tungam, Merugiri sanni-gāsam, picchai, sā rayana nikara rāsim. 13. 45.

45. Then, further, she sees a heap of a dense mass of best jewels containing Pulaka, Vajra, Indranīla (sapphires) Sasyaka ratna, Karketana ratna, Lohitākṣa (a kind of gem, not ruby; very rare) Marakata ratna (emeralds), Masāragalla (a variety of sapphires) Pravāla (coral), Sphatika (quartz, crystal),

Saugandhika ratna, Hansagarbha ratna, Anjana ratna, and Candrakānta ratna, resting on the level of the earth and illuminating the end of the sphere of the sky. It was high and resembled Mount Meru. (13) 45.

सिहिं च सा विउलुज्जलपिंगल-महुघयपरिसिच्चमाण-निध्धूम धग-धगाइय-जलंतजालुज्जलाभिरामं, तरतमजोगजुत्तेहिं जालपयरेहिं अन्नुन्नमिव अणुप्पइन्नं, पिच्छइ, सा जालुज्जलणग-अंबरं व कत्थइ पयंतं, अइवेग-चंचलं, सिहिं । १४ ॥ ४६ ॥

46. Sihim ca sā viulujjala pingala-mahughaya parisiccamāna niddhūma dhaga dhagāiya-jalanta jalujjalā-bhirāmam, tara tama joga juttehim jāla payarehim, annunamiva aṇuppainnam, picchai, sā jālujjalanaga-ambaram-va katthai payantam, aivegacancalam, sihim. (14) 46.

46. And a flame of fire, She sees a fire in vehement motian, fed by abundant pure ghee and yellow honey, smoke-less, burning fiercely, and beautiful by its bright burning flames. The mass of the flames progressively increasing seemed to interpenetrate each other, and seemed to bake the vault of the sky in some places by the rising blaze of its flames.

इमे एयारिसे सुभे सोमे पियदसणे सुरूवे सुमिणे दट्ठूण सयणमज्झे पडिबुद्धा । अरविंदलोयणा हरिसपुलइअंगी,

"एए चउदस सुविणे, सव्वा पासेई तित्थयरमाया ।
जं रयणिं वक्कमई, कुच्छिसि महायसो अरहा ॥ १ ॥ ॥ ४७ ॥

47. Ime eyārise subhe some piyadamsane surūve sumiṇe ditthūna sayaṇa majjhe padibuddhā । Aravind loyanā harisa pulai angi,

Ee caudasa suvine savvā pāsei titthayaramāyā,
Jam rayanim vakkamaī, ucchinsi mahāyaso Arahā 1 47.

47. Having seen these such auspicious, attractive, pleasing beautiful dreams, the lotus-eyed queen woke up in her bed with the hair of her body bristling with joy.

Every mother of a Tirthankara sees these fourteen dreams during the night in which the illustrious Arhat, enters her womb.

तए णं सा तिसला खत्तिआणी इमे एआरूवे उराले चउद्दस महासुमिणे पासित्ता णं पडिबुद्धा समाणी हट्ठतुट्ठ जाव हिअया धाराहयकयंवपुप्फगंपि व समुस्ससिअरोमकूवा सुमिणुग्गहं करेइ, करित्ता सयणिज्जाओ अब्भुट्ठेइ, अब्भुट्ठित्ता पायपीढाओ पच्चोरुहइ, पच्चोरुहित्ता अतुरियमचवलमसंभंताए अविलम्बियाए, रायहंससरिसीए गईए, जेणेव सयणिज्जे जेणेव सिद्धत्थे खत्तिए तेणेव उवागच्छइ, उवागच्छित्ता सिद्धत्थं खत्तियं ताहिं इट्ठाहिं, कंताहिं, पियाहिं, मणुण्णाहिं मणामाहिं, उरालाहिं, कल्लाणाहिं, सिवाहिं, धन्नाहिं, मंगल्लाहिं, सस्सिरीयाहिं, हिअयगमणिज्जाहिं, हिअयपल्हायणिज्जाहिं मिअमहुरमंजुलाहिं गिराहिं संलवमाणी पडिबोहेइ ॥ ४८ ॥

48 Tae nam sā Tisalā khattiyāni ime eārūve urāle cauddasa mahāsumiṇe pāsittā nam padibuddhā samāṇī hattha tuttha jāva hiaya dhārāhaya kayamba pupphaṅgampi va samussasia roma kūvā suminuggaham karei, karittā sayaṇijjāo abbhutthei abbhutthittā pāyapīdhāo paccoruhai, paccoruhittā aturiayamacavala masambhantāe, avilambiyāe, rāya hamsa sarisīe gaīe jeneva sayaṇijje, jeṇeva Siddhatthe khattie, teneva uvāgacchai, uvāgacchittā Siddhattham khattiyam tāhim itthāhim, kantāhim, piyāhim, maṇunṇāhim, maṇāmāhim, urālāhim, kallāṇāhīm, sivāhim, dhannāhim, maṅgallāhim, sassirīyāhim, hiaya gamanijjāhim, hiaya palhāyaṇijjāhim, mia mahura manjulāhim girāhim saṃlavamāṇī padibohei. 48.

48. Then, Ksatriyāni Triśalā having seen these such-like illustrious fourteen great dreams, woke up and she glad, contented, till full of joy in her heart, with the hair of her body

bristling with joy in their pores, like a flower of Kadamba tree (Anthocephalus Kadamba) sprinkled with showers of rain, began to recapitulate the dreams. Having done so, she rose up from her bed and having got up descended from her foot-stool. Having descended, neither hasty, nor unsteady, but free from any delusion, without delaying and with a gait resembling that of a royal swan, she went to the couch where kṣatriya Siddhārtha was. Having gone, she awakened kṣatriya Siddhārtha, addressing him with those agreeable, charming, amiable, entertaining, impressive, noble, auspicious, lucky, liberal, prosperous, ornamental, heart-reaching, heart-easing measured, sweet, and beautiful words.

४९. तए णं सा तिसला खत्तियाणी सिद्धत्थेणं रन्ना अब्भणुण्णाया समाणी नाणामणिकणगरयणभत्तिचित्तंसि भद्दासणंसि निसीयइ, निसीइत्ता आसत्था वीसत्था सुहासणवरगया सिद्धत्थं खत्तियं ताहिं इट्ठाहिं जाव संलवमाणी संलवमाणी एवं वयासी ॥ ४९ ॥

५०. एवं खलु अहं सामी! अज्ज तंसि तारिसगंसि सयणिज्जंसि वण्णओ जाव पडिबुद्धा, तं जहा-"गय वसह" गाहा। तं एएसिं सामी! उरालाणं चउदसण्हं महासुमिणाणं के मन्ने कल्लाणे फलवित्तिविसेसे भविस्सइ ॥ ५० ॥

49. Tae nam sā Tisalā khattiyānī Siddhatthenam rannā abbhaṇunnāyā samāṇi nānā mani kanaga rayana bhatti cittamsi bhaddāsanamsi nisīyai, nisīittā āstthā vīsatthā suhāsanavaragayā Siddhattham khattiyam tāhim itthāhim jāva saṃlavamānī samlavamānī evam vayāsī. 49.

50. Evam khalu aham sāmī! ajja taṃsi tārisagamsi sayaṇijjamsi vannao jāva padibuddhā, tam jahā Gaya vasaha gāhā Tam eesim sāmī! urālānam caudasanham mahāsuminānam ke manne kallāne phala vitti visese bhavissai. 50.

49. Then, the kṣatriyānī Triśalā, with the permission of king Siddhārtha, set on a state-chair inlaid with various kinds

of glittering jewels, gold and precious stones, becoming refreshed and free from exertion and sitting comfortably on the excellent chair, she, addressing ksatriya Siddhārtha with those agreeable etc. words, spoke thus —

50. Indeed, O Lord! I was just now on my couch (described before) and woke up after seeing the fourteen illustrious great dreams, viz An Elephant a bull. Therefore, O lord! what methinks will be the auspicious distinguishing attribute of the happy result portended by these illustrious fourteen great dreams?

५१. तए णं से सिद्धत्थे राया तिसलाए खत्तियाणीए अंतिए एयमट्ठं सुच्चा निसम्म हट्ठ तुट्ठ जाव हियए धाराहयनीवसुरहिकुसुमचुंचुमालइयरोमकूवे ते सुमिणे ओगिण्हइ, ते सुमिणे ओगिण्हित्ता ईहं अणुप्पविसइ, अणुप्पविसित्ता अप्पणो साहाविएणं मइपुव्वएणं बुद्धिविण्णाणेणं तेसिं सुमिणाणं अत्थुग्गहं करेइ, करित्ता तिसलं खत्तियाणिं ताहिं इट्ठाहिं जाव [मंगल्लाहिं मियमहुर] सस्सिरीयाहिं वग्गूहिं संलवमाणे संलवमाणे एवं वयासी ॥ ५१ ॥

५२. उरालाणं तुमे देवाणुप्पिए! सुमिणा दिट्ठा, कल्लाणा णं तुमे देवाणुप्पिए! सुमिणा दिट्ठा, एवं सिवा धन्ना मंगल्ला सस्सिरीया आरुग्ग-तुट्ठि-दीहाउ-कल्लाण-मंगल्ल कारगाणं तुमे देवाणुप्पिए! सुमिणा दिट्ठा, अत्थलाभो देवाणुप्पिए! भोगलाभो देवाणुप्पिए! पुत्तलाभो देवाणुप्पिए! सुक्खलाभो देवाणुप्पिए! रज्जलाभो देवाणुप्पिए! एवं खलु तुमे देवाणुप्पिए! णवण्हं मासाणं बहुपडिपुण्णाणं अद्धट्ठमाणराइंदियाणं विइक्कंताणं, अम्हं कुलकेउं, अम्हं कुलदीवं, कुलपव्वयं, कुलवडिंसयं, कुलतिलयं, कुलकित्तिकरं, कुलवित्तिकरं, कुलदिणयरं कुलआधारं, कुलणंदिकरं, कुलजसकरं, कुलपायवं, कुलविवद्धणकरं, सुकुमालपाणिपायं, अहीणपडिपुन्नपंचिंदियसरीरं, लक्खणवंजणगुणोववेयं, माणुम्माणप्पमाणपडिपुन्नसुजायसव्वंगसुंदरंगं, ससिसोमाकारं, कंतं, पियदंसणं, सुरूवं दारयं पयाहिसि ॥ ५२ ॥

५३. से वि य णं दारए उम्मुक्कबालभावे विन्नायपरिणयमित्ते जुव्वणगमणुप्पत्ते सूरे वीरे विक्कंते वित्थिण्णविउलबलवाहणे रज्जवई राया भविस्सइ ॥ ५३ ॥

51. Tae nam se Siddhatthe rāyā Tisalāe khattiyānīe antie eyamattham succā nisamma hattha tuttha jāva hiyae dhārā haya nīva surahi kusuma cuncumālaiya roma kūve, te sumine oginhai, te sumine oginhittā īham aṇuppavisai, anuppavisittā appano sābāvienam maipuvvaenam buddhivinnānenam tesim suminānam atthuggaham karei, karittā Tisalam khattiyāṇim tāhim itthāhim jāva [Mangallāhim miya mahura] sassirīyāhim vaggūhim samlava māṇe samlavamāne evam vayāsī. 51.

52 Urālā ṇam tume devānuppie! suminā ditthā, kallānā-ṇam tume devāṇuppie! suminā ditthā, evam sivā, dhannā, mangallā, sassirīyā, ārugga-tutthi-dihāu-kallāna-mangalla kāragānam, tume devānuppie! suminā ditthā, atthalābho devānuppie! bhogalābho devānuppie! puttalābho devānuppie! sukkhalābho devānuppie! rajjalābho devāṇuppie! evam khalu tume devāṇuppie! ṇavaṇham māsānam bahu padipuṇṇāṇam, addhatthamāṇa rāimdiyāṇam viikkantāṇam, amham kula keum, amham kuladīvam, kula pavvayam, kula vadimsayam, kula tilayam, kula kittikaram, kula vittikaram, kula diṇayaram, kula, ādhāram, kula ṇandikaram, kula jasakaram, kula pāyavam, kula vivaddhanakaram, sukumāla pāṇi pāyam, ahīṇa padipunna pancindiya sarīram, lakkhaṇa vanjaṇa guṇovaveyam, māṇumm-āna padipunna sujāya savvaṅga sundarangam, sasi somākāram, kantam, piya damsanam, surūvam dārayam payāhisi 52.

53. Se vi ya nam dārae umukka bāla bhāve vinnāya pari-nayamitte juvvaṇagamaṇuppatte sūre vīre vikkante vitthinna viula bala vāhaṇe rajjavaī rāyā bhavissai. 53.

51. Then, Siddhārtha, after having heard this news from ksatriyāni Triśalā and having reflected upon it, he-pleased, contented, with his hair bristling in their pores, with joy at heart, like the fragrant flower of नीप Nīpa tree, Nuclea Cada-

mba, sprinkled with showers of rain, fixed those dreams in his mind, and having fixed the dreams, begins to think about their meanings. Having commenced thus, he meditates upon the meaning of those dreams through the medium of his natural innate intellect determined by his superior knowledge. Having done so, he spoke thus to ksatriyāṇī Triśalā addressing her repeatedly with those pleasing, [lucky, measured, sweet] auspicious words.

52. Noble dreams, O beloved of the gods! you have seen; auspicious dreams, O beloved of the gods! you have seen. Thus O beloved of the gods! you have seen noble, prosperous, lucky, beautiful dreams, bestowing health, contentment long-life, luck, and prospreity, O beloved of the gods! you will acquire wealth. O beloved of the gods! you will get pleasures O beloved of the gods! You will have a son. O beloved of the gods! You will have happiness. O beloved of the gods! You will acquire a kingdom Thus, O beloved of the gods! after the lapse of nine months and seven and a half nights and days, you will give birth to a lovely beautiful handsome child who will become an emblem of our family, a lantern of our family, a support of the family, a diadem of the family, a तिलक Tilaka; An ornament of the forehead for the family, a renowner of the family, a mainteuer of the family, a sun in family, a prop of the family, a gladdener of the family, a maker of the fame of the family, a shelter of the family, an augmentor of the family, a child with tender hands and feet, whose body is furnished with unlacking complete five sense-organs, furnished with lucky marks and signs, and whose handsome body is furnished with all the members which are well-measured, well-proportioned, appropriate, perfect, and beautiful, and with a face as calm as the moon.

53. Besides, the child, when he has completed boy-hood and having acquired proficiency in arts and sciences, has reached youth, will become a benevolent powerful invincible king, an owner of an extensive large army and force.

५४. तं उराला णं तुमे जाव सुमिणा दिट्ठा दुच्चंपि तच्चंपि अणुवूहइ, तए णं सा तिसला खत्तियाणी सिद्धत्थस्स रन्नो अंतिए एयमट्ठं सुच्चा णिसम्म हट्ठ–तुट्ठ–जाव हियया करयलपरिग्गहियं [दसनहं सिरसावत्तं] जाव मत्थए अंजलिं कट्टु एवं वयासी ॥ ५४ ॥

५५. एवमेयं सामी! तहमेयं सामी! अवितहमेयं सामी! असंदिद्धमेयं सामी! इच्छियमेयं सामी! पडिच्छियमेयं सामी! इच्छियपडिच्छियमेयं सामी! सच्चे णं एसमट्ठे से जहेयं तुब्भे वयह त्ति कट्टु ते सुमिणे सम्मं पडिच्छइ, पडिच्छित्ता सिद्धत्थेणं रन्ना अब्भणुन्नाया समाणी नाणामणिरयण भत्तिचित्ताओ भद्दासणाओ अब्भुट्ठेइ, अब्भुट्ठित्ता अतुरियमचवलमसंभंताए अविलंबियाए रायहंससरिसीए गईए जेणेव सए सयणिज्जे तेणेव उवागच्छइ, उवागच्छित्ता एवं वयासी ॥ ५५ ॥

५६. मा मे ते उत्तमा पहाणा मंगल्ला सुमिणा दिट्ठा, अन्नेहिं पावसुमिणेहिं पडिहम्मिस्संति त्ति कट्टु देवगुरुजणसंबद्धाहिं पसत्थाहिं मंगल्लाहिं धम्मियाहिं कहाहिं सुमिणजागरियं जागरमाणी पडिजागरमाणी विहरइ ॥ ५६ ॥

54. Tam urālā nam tume jāva sumiṇā diṭṭhā duccampi taccampi aṇuvūhai, tae nam sā Tisalā khattiyāṇī Siddhatthassa ranno antie eyamaṭṭham succā ṇisamma haṭṭha–tuṭṭha–jāva hiyayā karayala pariggahiyam [dasa naham sirasāvattam] jāva matthae anjalim kaṭṭu evam vayāsī. 54.

55. Evameyam sāmī! tahameyam sāmī! avitahameyam sāmī! asamdiddhameyam sāmī! icchiyameyam sāmī! padicchiyameyam sāmī! icchiya padicchiyameyam sāmī! sacce nam esamaṭṭhe se jaheyam tubbhe vayaha tti kaṭṭu te sumiṇe sammam padicchai, padicchittā Siddhatthenam rannā abbhaṇunnāyā samāṇī nāṇā maṇi rayaṇa bhatti cittāo bhaddāsaṇāo abbhuṭṭhei, abbhuṭṭhittā aturiya macavala masambhantāe avilambiyāe rāya hamsa sarisīe gaīe jeneva sae sayaṇijje teneva uvāgacchai, uvāgacchittā evam vayāsī. 55.

56. Mā me te uttamā pahānā maṅgallā sumina ditthā, annehim pāva suminehim padihammissanti tti kattu deva gurujana sambaddhāhim pasatthābim mangallāhim dhammiyāhim kahāhim sumina jāgariyam jāgarīyam jāgaramāṇī padi-jāgaramāṇi vihā rai. 56.

54. He extoled twice or thiice saying you have seen noble etc dreems. Then having heard the meaning from king Siddhārtha and having reflected upon it, kṣatriyāṇī Triśalā, pleased, contented, full of joy at heart etc, brought the palms of her folded hands [in a way to bring the ten nails round the head] in the form of a folded cavity in front of the forehead and spoke thus:—

55. That is so, O master! It is so, O master! It is exactly so, O master! It is undoubtedly so, O master! It is so desired, O master! It is so accepted, O master! It is so desired and accepted, O master! and she, saying that the meaning is as true as you say, entirely accepted those dreams. Having accepted them, and being permitted by king Siddhārtha, she rises up from the state-chair inlaid with designs of various kinds of jewels and precious stones. Having risen up she goes to her couch with an unhasty, untremulous, unbewildered undelaying gait resembling that of a royal swan. Having gone she spoke thus —

56. " Lest these excellent, supreme, auspicious, dreams seen by me, become fruitless by other wicked dreams " So saying, she remained awake practising religious wakefulness and repeated wakefulness, for the preservation of her dreams by laudatory auspicious religious stories relating to deified gods and worshipful teachers.

५७. तए णं सिद्धत्थे खत्तिए पच्चूसकालसमयंसि कोडुंबियपुरिसे सद्दावेइ, सद्दाविता एवं वयासी ॥ ५७ ॥

५८. खिप्पामेव भो! देवाणुप्पिया! अज्ज सविसेसं बाहिरियं उवट्ठाणसालं गंधोदगसित्तं सुइसंमज्जिओवलित्तं सुगंधवरपंचवन्नपुप्फोवयार-कलियं कालागुरु-पवरकुंदुरुक्क-तुरुक्क-डज्झंतधूवमघमघंतगंधुद्धुयाभिरामं सुगंध-वरगंधियं गंधवट्टिभूयं करेह, कारवेह, करित्ता य कारवित्ता य सिंहासणं रयावेह, रयावित्ता मम एयमाणत्तियं खिप्पामेव पच्चप्पिणह ॥ ५८ ॥

57. Tae nam Siddhatthe khattie paccūsa kāla samayamsi kodumbiya purise saddāvei, saddāvittā evam vayāsī 57.

58. Khippāmeva bho! devānuppiyā! ajja savisesam bāhiri-yam uvatthāna sālam gandhodagasittam sui sammajjiovalittam sugandha vara panca vanna pupphovayāra kaliyam, kālāguru-pavara kunduruukka-turukka-dajjhanta dhūva magha maghanta gandhuddhuyābhirāmam suganddha vara gandhiyam gandha vatti bhūyam kareha, kāraveha, karittā ya kāravittā ya sinhā-sanam rayāveha, rayāvittā mama eyamānattiyam khippāmeva pacca-ppinaha 58.

57. Then, at dawn time, ksatriya Siddhārtha calls his family-servants. Having called them, he spoke thus—

58. Quickly certainly, O beloved of the gods! to-day more particularly, have the outer council-hall sprinkled with perfu-med water, washed, cleaned, besmeared (with cow-dung) furnished with complimentary garlands of excellent fragrant flowers of five colours, beautified with delightfully fragrant smell arising from the burning incense of कालागुरु Kālāguru, Black aloe, excellent Kundaruukka (benzoin) and तुरुष्क Turuska, Olibanum, made fragrant with excellent scented powders and converted as it were into a pastile of perfumed objects and have it done by others. Having done it, and having got it done by others, have a lion-seated throne placed there. Having placed it, quickly report on the execution of this order of mine.

५९. तए णं ते कोडुंबियपुरिसा सिद्धत्थेणं रण्णा एवं वुत्ता समाणा हट्ठ-तुट्ठ-जाव हियया करयल जाव कट्टु एवं सामि त्ति आणाए विणएणं

वयणं पडिसुणंति, पडिसुणित्ता सिद्धत्थस्स खत्तियस्स अंतिआओ पडिनिक्ख-मंति, पडिनिक्खमित्ता जेणेव बाहिरिया उवट्ठाणसाला तेणेव उवागच्छंति, उवागच्छित्ता खिप्पामेव सविसेसं बाहिरियं उवट्ठाणसालं गंधोदयसित्तं सुइं जाव सीहासणं रयाविंति, रयावित्ता जेणेव सिद्धत्थे खत्तिए तेणेव उवाग-च्छंति उवागच्छित्ता करयल [परिग्गहियं दसनहं सिरसावत्तं] जाव मत्थए अंजलिं कटु सिद्धत्थस्स खत्तियस्स तमाणत्तियं पच्चप्पिणंति ॥ ५९ ॥

59. Tae ṇam te kodumbiya purisā Siddhattheṇam raṇṇā evam vuttā samāṇā hattha-tuttha-jāva hiyayā kara yala jāva kattu evam sāmi tti āṇāe viṇaeṇam vayanam padisuṇanti, padisuṇittā Siddhatthassa khattiyassa antiāo padinikkhamanti, padinikkhamittā jeṇeva bāhiriyā uvatthāṇasālā teneva uvāgacc-hanti uvāgacchittā khippāmeva savisesam bāhiriyam uvatthana sālam gandhodayasittam suim jāva sīhāsaṇam rayāvinti, rayāvittā jeṇeva Siddhatthe khattie teneva uvāgacchanti, uvāgacchittā kara pala [pariggahiyam dasanaham sirsāvattam] jāva matthae añjalim kattu Siddhatthassa khattiyassa tamāṇattiyam pacca-ppinanti 59.

59. Then, the family-servants, being thus addressed by king Siddhārtha, pleased, contented etc. at heart, till, the palms of hands etc, saying "Just as your majesty orders" respectfully hear the command. Having heard, they go out from the presence of kṣatrīya Siddhārtha. Having gone out, they go to the outer council-hall. Having gone, they quickly and more particularly sprinkle the outer council-hall with perfumed water, clean etc. place a lion-seated throne. Having placed it, they go to ksatrīya Siddhārtha. Having gone, with the palms of hands etc [carrying the joined ten nails round the head] holding the folded cavity (of the hands) in front of their foreheads, report before ksatrīya Siddhārtha on the execution of his commands 59.

६०. तए णं सिद्धत्थे खत्तिए कल्लं पाउप्पभाए रयणीए फुल्लुप्प-लकमलकोमलुम्मीलियंमि अहापंडुरे पभाए रत्तासोगप्पगास-किंसुय-सुयमुह-

गुंजद्धराग-बंधुजीवग-पारावयचलणनयण-परहुअसुरत्तलोअण-जासुअणकुसुम-रासि-हिंगुलयनिअराइरेगरेहंतसरिसे कमलायरसंडविबोहिए उट्ठियंमि सूरे सहस्सरस्सिमि दिणयरे तेयसा जलंते तस्स य करपहरापरद्धंमि अंधयारे बालायवकुंकुमेणं खचियव्व जीवलोए सयणिज्जाओ अब्भुट्ठेइ ॥ ६० ॥

६१. सयणिज्जाओ अब्भुट्ठित्ता पायपीढाओ पच्चोरुहइ, पच्चोरुहित्ता जेणेण अट्टणसाला तेणेव उवागच्छइ, उवागच्छित्ता अट्टणसालं अणुपविसइ, अणुपविसित्ता अणेग वायाम-जोग्ग-वग्गण-वामद्दण-मल्लजुद्धकरणेहिं संते परिस्संते, सयपागसहस्सपागेहिं सुगंधवरतिल्लमाइएहि पीणणिज्जेहिं दीवणिज्जेहिं मयणिज्जेहिं विंहणिज्जेहिं सव्विंदियगायपल्हायणिज्जेहि अब्भंगिए समाणे, तिल्लचम्मंसि निउणेहिं पडिपुन्नपाणिपाय-सुकुमालकोमलतलेहिं अब्भंगण-परिमद्दणुव्वलण-करण गुणनिम्माएहिं छेएहि दक्खेहिं पट्ठेहिं कुसलेहिं मेहावीहिं जियपरिस्समेहिं पुरिसेहिं अट्ठिसुहाए मंससुहाए तयासुहाए रोम सुहाए चउव्विहाए सुहपरिक्कमणाए संवाहणाए संवाहिए समाणे, अवगयपरि-स्समे अट्टणसालाओ पडिनिक्खमइ ॥ ६१ ॥

६२. अट्टणसालाओ पडिनिक्खमित्ता जेणेव मज्जणघरे तेणेव उवागच्छइ, उवागच्छित्ता मज्जणघरं अणुपविसइ, अणुपविसित्ता, समुत्तजाला-कुलाभिरामे विचित्तमणिरयणकुट्टिमतले रमणिज्जे न्हाणमंडवंसि, नाणामणि-रयणभत्तिचित्तंसि ण्हाणपीढंसि सुहनिसण्णे, पुप्फोदएहिं अ, गंधोदएहिं अ, उण्होदएहिं अ, सुहोदएहिं अ, सुद्धोदएहिं अ, कल्लाणकरणपवरमज्जणविहीए मज्जिए । तत्थ कोउअसएहिं बहुविहेहिं कल्लाणगपवरमज्जणावसाणे, पम्हल-सुकुमाल-गंधकासाइअलूहिअंगे, अहयसुमहग्घदूसरयणसंवुडे, सरससुरभि-गोसीसचंदणाणुलित्तगत्ते, सुइमालावण्णगविलेवणे, आविद्धमणिसुवन्ने, कप्पियहार-द्धहार-तिसरय-पालंबमाण-कडिसुत्तसुकयसोहे, पिणद्धगेविज्जे, अंगुलिज्जगललियकयाभरणे, वरकडग-तुडियथंभियभूए, अहियरूवसस्सिरीए, कुंडलउज्जोइआणणे, मउडदित्तिसरए हारुत्थयसुकयरइयवच्छे, मुद्दियापिंगलंगु-

लिए, पालंब-पलंबमाणसुकयपडउत्तरिज्जे, नाणामणिकणगरयणविमल-महरिह-निउणोवचिय-मिसिमिसिंत-विरइय-सुसिलिट्ठ-विसिट्ठ-लट्ठ-आविद्ध वीरवलए, किं बहुणा? कप्परुक्खएविव अलंकिय-विभूसिए नरिंदे, सकोरिंटमल्लदामेणं छत्तेणं धरिज्जमाणेणं सेयवरचामराहिं उद्धुव्वमाणीहिं मंगलजयसद्दकयालोए-अणेगगण-नायग-दंडनायग-राईसर-तलवर-माडंबिय-कोडुंबिय मितिमहामंति-गणग-दोवारिय-अमच्च—चेड-पीढमद्द-नगर—निगम-सिट्ठि-सेणावइ-सत्थवाह-दूय-संधिवाल सद्धिं संपरिवुडे, धवल महामेहनिग्गए इव गहगणदिप्पंतरिक्खतारागणाण मज्झे ससिव्व पियदंसणे, नरवई नरिंदे नरवसहे नरसीहे अब्भहियरायतेय-लच्छीए दिप्पमाणे मज्जणघराओ पडिनिक्खमइ ॥ ६२ ॥

६३. मज्जणघराओ पडिनिक्खमित्ता जेणेव बाहिरिया उवट्ठाणसाला तेणेव उवागच्छइ, उवागच्छित्ता सीहासणंसि पुरत्थाभिमुहे निसीअइ ॥ ६३ ॥

60. Tae ṇam Siddhatthe khattie kallam pāuppabhāe rayaṇīe phulluppala kamala komalummīliyammi ahāpandure pabhāe rattāsogappagāsa-kimsuya-suya muha-gunjaddha rāga-bandhu jivaga-pārāvaya calaṇa nayana-parahua suratta loaṇa-jāsuana kusuma rāsi-hingulaya niarāirega rehanta sarise kamalāyara sanda vibohie, utthiyammi sūre sahassa rassimsami dinayare teyasā jalante tassa ya kara-paharāparaddhammi andhayāre bālāyava kumkumenam khaciyavva jīvaloe sayanijjāo abbhutthei. 60.

61. Sayanijjāo abbhutthittā pāyapīdhāo paccoruhai, paccoruhittā jeneva attana-sālā teneva uvāgacchai, uvāgacchittā attanasālam aṇupavisai, aṇupavisittā anega vāyāma-jogga—vaggaṇa—vāmaddana—malla juddha-karanehim sante parissante, sayapāga sahassa pāgehim sugandha vara tillamāiehim pīṇaṇijjehim dīvaṇijjehim mayaṇijjehim bimhaṇijjehim dappaṇijjehim savindiya gāya palhāyaṇijjehim abbhangie samāṇe tillacammansi niunehim padipuṇṇa pāni pāya sukumāla

komala talehim abbhangana-parimaddanuvvalaṇa karaṇa guṇa nimmāehim, ccheehim, dakkhehim, patthehim, kusalehim, mehāvīhim jiyaparissamehim purisehim atthisuhāe mansasuhāe tayāsuhāe roma suhāe cauvvihāe suha-parikkamaṇāe sambāhanāe sambāhie samāne, avagaya parissame attanasālāo padinikkhamai. 61.

62. Attanasālāo padinikkhamittā jeṇeva majjanaghare teṇeva uvāgacchai, uvāgacchittā majjanagharam anupavisai, aṇupavisittā, samutta jālākulabhirāme vicitta mani rayaṇa kuttima tale ramaṇijje nhāna mandavansi, nānā mani rayana bhatti cittansi nhāṇa pīdhansi suha nisaṇne, pupphodaehi a, gandhodaehim a, uṇhodaehim a, suhodaehim a, suddhodaehim a, kallāṇa karaṇa pavara majjaṇa vihīe majjie / Tattha kōua saehim bahuvihehim kallānaga pavara majjaṇāvasāṇe, pamhala sukumāla-gandha kāsāia lūhiange, ahaya sumahaggha dūsa rayaṇa samvude, sarasa surabhi gosīsa candaṇānulitta gatte, sui mālā vaṇṇaga vilevane, āviddha mani suvanne, kappiya hāra-addha hāra-tisaraya-pālamba pālambamāṇa-kadisutta sukaya sohe, pinaddhagevijje, angulijjaga laliya kayābharane, vaira kadaga tudiya thambhiyabhūe, ahiya rūva sassirīe, kundala ujjoia aṇane, mauda ditta sirae, hārutthaya sukaya raiya vacche, muddiyā pingalangulie, pālamba palambamāna sukaya pada uttarijje, nāṇā maṇi kanaga rayaṇa-vimaldmahariha-niunovaciya-misimisinta—viraiya-susilittha-visitthalattha-āviddha vīra valae, kim bahuṇā ? kapparukkhae viva alankiya vibhūsie narinde, sa korinta malla dāmeṇam cchatteṇam dharijjamāṇeṇam, seya vara cāmarāhim uddhuvvamāṇīhim, mangala jaya sadda kayāloe-anega gaṇa nāyaga-danda nāyaga -rāīsara talavara-madambiya-kodumbiya-manti-mahā mantiganaga-dovāriya-amacca-ceda-pīdhamadda-nagara nigama sitthi -seṇāvaī-senāvai-satthavāha-dūya-sandhivāla-saddhim samparivude, dhavala-mahā meha niggae iva gaha gaṇa dippanta rikkha tārā gaṇāṇa majjhe sasivva piya damsane, naravaī narinde nara vasahe narasīhe abbhahiya rāya teya lacchīe, dippamāṇe, majjaṇa gharāo padinikkhamai. 62.

63. Majjaṇa gharāo padinikkhamittā jeneva bāhiriyā uvatthāṇa sālā teṇeva uvāgacchai, uvāgacchittā sīhāsanamsi puratthābhimuhe nisīai. 63.

60. Then, next day, at dawn, with the expansion of blue lotuses and the gentle opening of day-lotuses, with bright morning-light, and the rising of the extremely beautiful Sun, resembling the brilliancy of the red Aśoka tree, the scentless red blossoms of the किंशुक Kimśuka tree, the beak of a parrot, the red half of the Gunjā berry (used as a measure of weight) the flowers of the Bandhu Jivaka tree (Pentapetes Phoenicca the feet and eyes of the pigeon, the extremely red eyes of the Indian cuckoo, a heap of flowers Jāsuaṇa (popularly known as Jāsuda-China Rose) a dense mass of vermilion-the expander of the forests of lotus-beds, and when the thousand-rayed Sun was shining, with bright light, and the darkness was removed by the strokes of its rays and when the world of the living was involved in the saffron-coloured light of the early sun-shine, ksatriya Siddhārtha rises up from his couch. 60.

61 Having risen up from the couch, he gets down from the foot-stool. Having got down, he goes to the gymnasium-hall. Having gone, he enters the gymnasium-hall. Having entered it, and becoming fatigued with several gymnastic exercises such as jumping, bending of stretched-out limbs, wrestling, fighting, and being annointed with highly scented oils refined one hundred times or one thousand times (each time with a different medicine) or (oils costing 100 or 1000 gold coins in their preparation) which nourished the system, promoted digestion, increased manly vigour, strengthened muscles, excited sexual passion and invigorated all the senses and limbs, he was shampooed by skilful persons with well-formed soft, tender palms of the hands and soles of feet, who were experienced in the best qualities of the art of rubbing the body with oil, massage, and bringing back the oil (to the surface), they knew what to do at a particular time and were intelligent, foremost, expert, wise, and untiring

When the king was shampooed by the rubbing beneficial in four ways-agreeable to bones, flesh, skin and hair-and when his fatigue was removed, he left the gymnasium-hall.

62. Having left it, he went te the bathing house. Having gone, he enters the bathing house. Having entered it, in a delightful bathing pavilion charming with round perforated windows latticed with pearls and with the ground-floor decorated with designs of different kinds of jewels and precious stones, on a bathing-stool inlaid with designs of varieties of jewels and precious stones, he sat down comfortably, and bathed himself with water scented with flowers, with water perfumed with perfumes, with warm water, with sacred water and with pure water in accordance with an excellent health-giving method of bathing. When this healthy excellent bathing combined with many kinds of hundreds of auspicious marks (*on the body for warding off evil*) was over, he dried his body with a long-haired, very soft, scented coloured towel, put on new valuable excellent garments, rubbed his body with fresh fragrant गोशीर्ष Gośirsa, (a superior kind of sandal-paste), and anointed himself with sanctified garlands and decorating pigments. He put on ornaments of jewels and gold, fitly adorned himself with well-arranged necklaces (of eighteen strings) half-necklaces (of nine strings) and necklaces of three strings, a pendant hanging down (from the neck) and a loin-girdle. He put on ornaments for neck, for fingers and charming ornaments for hair. His arms were made rigid by excellent bracelets and armlets. He had splendour of excessive beauty. His face was lighted up by ear-rings and his head by a diadem. His chest covered with necklaces delighted well (the beholders). His fingers looked yellow by his finger-rings. He put on a well-arranged cloth upper-garment hanging like a pendant. He put on glittering, well-made, well-jointed, excellent, beautiful वीरवलय Vīra Valayas, Armlets (indicative of pride of heroism) made of spotless and valuable jewels, gold and precious stones of various kinds by clever artisans. What more! The king was ornamented and decorated like the कल्पवृक्ष

Kalpa Vriksa, The Wishing Tree yielding desired objects An umbrella embellished with wreaths and garlands of flowers of कोरिंट Korinta Tree, was held over him and he was fanned by white excellent chowries. His appearance was greeted by the auspicious shouting of victory. Surrounded by (a great family of) many chieftains, leaders of troops, kings, princes, knights, collectors, heads of families, ministers, chief ministers, astrologers, chamberlains, counsellors, servants, aids-de-camp, citizens, traders, merchants, generals, leaders of a caravan, messengers, and frontier-guards-he, the king and sovereign of men, a bull (on account of bearing the burden of governing the earth) and a lion (a great warrior) among men, shining with the wealth of additional royal splendour, whose sight is beautiful to beheld like the moon coming out through a white great cloud in the midst of a group of constellations and glittering stars and asterisms, leaves the bathing-house. 62.

63 Having left the bathing-house, he enters the exterior hall of audience and having entered it, he sits on the lion-seated throne with the face turned towards the East.

६४. सीहासणंसि पुरत्थाभिमुहे निसीइत्ता अप्पणो उत्तरपुरत्थिमे दिसीभाए अट्ठ भद्दासणाइं सेयवत्थपच्चुत्थयाइं सिद्धत्थकयमंगलोवयाराइं रयावेइ, रयावित्ता अप्पणो अदूरसामंते नाणामणिरयणमंडियं, अहिअपिच्छणिज्जं, महग्घवरपट्टणुग्गयं, सण्हपट्टभत्तिसयचित्तताणं, ईहामिय-उसभ-तुरग-नर-मगर-विहग-वालग-किंनर-रुरु-सरभ-चमर-कुंजर-वणलय-पउमलय-भत्तिचित्तं अब्भितरिअं जवणिअं अंछावेइ, अंछावित्ता नाणामणिरयणभत्तिचित्तं, अत्थरयमिउमसूरगोत्थयं सेयवत्थपचुत्थयं सुमउयं अंगसुहफरिसगं विसिट्ठं तिसलाए खत्तियाणीए भद्दासणं रयावेइ, रयावित्ता कोडुंबियपुरिसे सद्दावेइ, सद्दावित्ता एवं वयासी ॥ ६४ ॥

६५. खिप्पामेव भो देवाणुप्पिया! अट्ठंगमहानिमित्तसुत्तत्थधारए विविहसत्थकुसले सुविणलक्खणपाढए सद्दावेह, तए णं ते कोडुंबियपुरिसा

सिद्धत्थेणं रन्ना एवं वुत्ता समाणा हट्ठतुट्ठ जाव हियया करयल जाव पडिसुणंति ॥ ६५ ॥

६६. पडिसुणित्ता सिद्धत्थस्स खत्तियस्स अंतिआओ पडिनिक्खमंति, पडिनिक्खमित्ता कुंडग्गामं नगरं मज्झं मज्झेणं जेणेव सुविणलक्खणपाढगाणं गेहाइं तेणेव उवागच्छंति, उवागच्छित्ता सुविणलक्खणपाढए सद्दावेंति ॥ ६६ ॥

64. Sīhāsanamsi puratthābhimuhe nisīittā appano uttara-puratthime disībhāe attha bhaddāsanāim seyavattha paccuttha-yāim siddhattha kaya mangalovayārāim rayāvei, rayāvittā appano adūra sāmante nānā mani rayana mandiyam, ahia picchanijjam, mahaggha vara pattanuggayam, sanha patta bhattisaya cittānam, īhāmiya-usabha—turaga-nara-magara-vihaga-vālaga-kinnara-ruru-sarabha-camara-kunjara-vanalaya-paumalaya-bhatti cittam abbhintariam javaniam anchāvei, anchāvittā nānā mani rayana bhatti cittam, attharaya miu masūra gotthavam seya vattha paccutthayam, sumauyam, anga suha pharisangam, visittham, Tisalāe khattīyānīe bhaddāsa-ṇam rayāvei, rayāvittā, kodumbiya purise saddāvei, saddāvittā evam vayāsī.

65. Khippāmeva bho devānuppiyā! atthanga mahā nimitta suttattha dhārae, viviha sattha kusale, suvina lakkhaṇa pādhae saddāveha, tae nam te kodumbiya purisā Siddhatthenam rannā evam vuttā samāna hattha tuttha jāva hiyayā karayala jāva padisuṇanti. 65.

66 Padisunittā Siddhatthassa khattiyassa antiāo padini-kkhamanti, padinikkhamittā Kundaggāmam nagaram majjham majjhenam jeneva suvina lakkhana pādhagānam gehāim teṇeva uvāgacchanti, uvāgacchittā suviṇa lakkhana pādhae saddāventi.

64. Sitting on the lion-seated throne with his face to-wards the East, on his north-eastern side, he orders eight state-chairs covered with a white cloth and auspiciously decorated with white mustard seeds, to be arranged. Having ordered

them to be arrānged, not too far from himself and not too near to himself, he orders to be drawn an inside-curtain decorated with jewels and precious stones of various kinds, extremely worth seeing, very costly and manufactured in a famous town. Its glossy soft cloth was adorned with hundreds of designs and pictures of wolves-bulls-horses-human beings-crocodiles-birds-snakes-किंनर Kin-Nara- A kind of Vyantara gods known as kinnara रुरु Ruru, A kind of deer, सरभ Sarabha, An octoped wild animal which can even carry an elephant on its back-चमर Camara, A kind of deer resembling a buffalo the hair of whose tail is used for making chowries-elephants-forest-creepers and lotus-creepers. Having ordered it to be drawn, he orders to be arranged for kṣatriyāṇī Triśalā an excellent state-chair embellished with designs of various kinds of jewels and precious stones, covered with a coverlet and a soft pillow, covered with a white cloth, very soft, and of a pleasant touch to the body. Having ordered it to be arranged, he calls the family-servants. Having called them, he spoke thus:— 64

65. Quickly, indeed, O beloved of the gods! call the instructors of the signs of dreams who know the great science of Omens (Augury) and their meanings in their eight branches, and who are versed in various sciences.

Then the family-servants, thus addressed by king Siddhārtha, glad, contented, etc with the palms of their hands folded etc accepted the words of command.

66. Having accepted the words of command, they go out of the presence of kṣatriya Siddhārtha. Having gone out, they go right through the town of Kunda-grāma to the houses of instructors of signs of dreams. Having gone, they called the instructors of the signs of dreams.

The following are the eight branches of the science of Omens —

अंगं१ स्वप्नं२ स्वरं३ चैव, भौमं४ व्यञ्जन५ लक्षणे६ ।
उत्पाद७ मन्तरिक्षं च८, निमित्तं स्मृतमष्टधा ॥ १ ॥

1. Aṅgam 1—Svapnam 2—Svaram 3—caiva, Bhaumam 4-Vyañjana 5—Lakṣaṇe 6 ।
Utpāda 7-mantarikṣam ca 8-Nimittam smṛtamaṣṭadhā 1.

1. निमित्तं Nimittam, the science of Omens (Augury-Prognostics) is said to be of eight kinds, viz 1. अङ्गविद्या, Aṅga Vidyā-Relating to the quivering of the limbs of the body. 2. स्वप्न विद्या Svapna Vidyā-Relating to dreams 3. स्वरविद्या Svara Vidyā-Relating to the knowledge of sounds produced by various animals at different times 4 भौम विद्या Bhauma Vidyā-Relating to a knowledge of the shaking, trembling, quivering etc. of the Earth. 5 व्यञ्जन विद्या Vyañjana Vidyā-Relating to marks, moles, etc on the body. 6 लक्षण विद्या Lakṣana Vidyā-Relating to a knowledge of various lines on the palms of hands and soles of feet and other portions of the body. 7 उत्पात विद्या Utpāta Vidyā-Relating to a knowledge about the occurrence of lightning, falling of stars, meteors, Comets, and other heavenly bodies etc from the heavens. and 8. अन्तरिक्ष विद्या Antarikṣa Vidyā-Relating to a knowledge about the appearance and disappearance of various planets and their movements.

६७. तए णं ते सुविणलक्खणपाढगा सिद्धत्थस्स खत्तिअस्स कोडुंबिअपुरिसेहिं सद्दाविया समाणा हट्ठतुट्ठ जाव हियया, ण्हाया, कयबलि-कम्मा, कयकोउयमंगलपायच्छित्ता, सुद्धपावेसाइं मंगल्लाइं वत्थाइं पवराइं परिहिआ, अप्पमहग्घाभरणालंकियसरीरा, सिद्धत्थयहरिआलियाकयमंगल-मुद्धाणा, सएहिं सएहिं गेहेहिंतो निग्गच्छंति, निग्गच्छित्ता खत्तियकुंडग्गामं नगरं मज्झं मज्झेणं जेणेव सिद्धत्थस्स रन्नो भवणवरवडिंसगपडिदुवारे तेणेव उवागच्छंति, उवागच्छित्ता भवणवरवडिंसगपडिदुवारे एगओ मिलंति, एगओ मिलित्ता जेणेव बाहिरिया उवट्ठाणसाला जेणेव सिद्धत्थे खत्तिए तेणेव उवागच्छंति, उवागच्छित्ता करयल जाव अंजलिं कट्टु सिद्धत्थं खत्तियं जएणं विजएणं वद्धाविंति ॥ ६७ ॥

67. Tae nam te suvina lakkhana pādhagā Siddhatthassa khattiassa kodumbia purisehim saddāviyā samāṇā hattha tuttha java hiyayā, ṇhāyā, kaya bali kammā, kaya kouya maṅgala pāyacchittā, suddha pāvesāim mangallāim vatthāim pavarāim paribiā, appa magghā-bharanālankiyasarıā, siddhatthaya hariāliyā kaya maṇgala muddhāṇā, saehim saehim gehehinto niggacchanti, niggacchittā khattiya-Kundaggāmam nagaram majjham majjheṇam jeneva Siddhatthassa ranno bhavana vara vadinsaga padiduvāre teneva uvāgacchanti, uvāgacchittā bhavaṇa vara vandinsaga padiduvāre egao milanti, egaõ militā, jeṇeva bāhīriyā uvatthāṇasalā jeneva Siddhatthe khattie teṇeva uvāgacchanti, uvāgacchittā kaia yala jāva anjalim kattu Siddhattham khattiyam jaeṇam vijaenam vaddhāvinti. 67.

67. Then, the instructors of the signs of dreams, being called by the family-servants of ksatriya Siddhārtha (they) glad, contented, etc at heart, bathed, gave offerings (to house-deities), did auspicious marks and expiatory acts (for warding off evil) put on clean auspicious excellent dress fit for a royal assembly, adorned their bodies with small but very costly ornaments, placed on their heads white mustard seeds and हरितालिका Haritālikā, Dūrvā grass, and go out of their own houses. Having gone out, they go right through the kṣatriya part of the town Kunda-grāma, to the wicket-gate of king Siddhārtha's palace, an excellent diadem of its kind. Having gone, they assemble together at the wicket-gate of the excellent diadem-like palace (and appoint one man as their fore-man, from amongst themselves, the rest following him). Having united together, they go to the external hall of the assembly into the presence of ksatriya Siddhārtha Having gone, they, with the palms of the hands folded etc. and bringing round the folded hands in front of their foreheads, gave him the greetings of victory and triumph. 67.

The instructors of the signs of dreams assembled together near the wicket-gate of the palace of king Siddhārtha, (and unanimously appointed one man as their fore-man; the rest consented to follow him).

Because, it is said:—

सर्वेऽपि यत्र नेतारः, सर्वे पण्डितमानिनः ।
सर्वे महत्वमिच्छन्ति, तद् वृन्दमवसीदति ॥ १ ॥

1. Sarve'pi yatra netārah, sarve panditamāninah;
Sarve mahatvamicchanti, tad vrindamavasīdati. 1.

1. An assemblage, in which all are leaders, all consider themselves as wise, and in which all hanker after greatness, perishes.

The Story of five hundred warriors serves as a good example. It runs as follows:—

STORY OF FIVE HUNDRED WARRIORS.

Five hundred warriors with different shades of temperament and not agreeable to each other but puffed up with the pride of their own valour, and disrespectful, went to a king with the object of seeking employment under him. They were very arrogant considering themselves as "Indras", destitute of any polite behaviour between elders and youngsters, and were quarrelling with each other.

With the object of testing them, the king, under the advice of his minister, sent only one couch for them. Since they were arrogant, disrespectful and quarrelsome, they began to fight with one another for the use of the couch during the night. At last, under the false impression that the couch is being used equally by all, they kept the couch in the centre, kept all their weapons on it and slept with their feet directed towards the couch.

When informed of the incident of the night by king's servants secretly placed there, the king, thinking that those

people were arrogant, disrespectful, and quarrelsome and that no useful service can be ever expected from such insolent persons during the time of wars, peremptorily dismissed them.

The instructors of the signs of dreams greeted king Siddhārtha with the following benedictory words—

दीर्घायु र्भव वृत्तवान् भव भव श्रीमान् यशस्वी भव
प्रज्ञावान् भव भूरिसत्त्वकरुणादानैकशौण्डो भव ।
भोगाढ्यो भव भाग्यवान् भव महासौभाग्यशाली भव
प्रौढश्री र्भव कीर्त्तिमान् भव सदा विश्वोपजीव्यो भव ॥ १ ॥

1. Dīrghāyu r-bhava vrittavān bhava, bhava śrīmān yaśasvī bhava,
Prajnāvān bhava bhūri sattva karuṇā dānaika śaundo bhava;
Bhogādhyo bhava bhāgyavān bhava mahāsaubhāgyaśali bhava,
Praudhaśrī bhava kīrtimān bhava sadā viśvopajīvyo bhava. 1.

1. Be long-lived, be virtuous, be wealthy, be famous,

Be wise, be passionately fond of strong character, compassion and charity;

Be abounding in objects of enjoyment, be lucky, be immensely prosperous,

Be full of royal dignity, be illustrious, and be always capable of furnishing a maintenance to the entire world. 1.

२. कल्याणमस्तु शिवमस्तु धनागमोऽस्तु,
दीर्घायुरस्तु सुतजन्मसमृद्धिरस्तु ।
वैरिक्षयोऽस्तु नरनाथ ! सदा जयोस्तु,
युष्मत्कुले च सततं जिनभक्तिरस्तु ॥ २ ॥

2. Kalyāṇamastu, śivamastu dhanāgamostu,
Dīrghāyurastu suta janma samriddhi r–astu;
Vairikṣayo'stu nara nātha! sadā jayostu,
Yuṣmat kule ca satatam Jina-bhakti r–astu. 2.

2. Let there be prosperity, let there be bliss, let there be acquisition of wealth,

Let there be long life, let there be birth of a son and affluence.

Let there be destruction of enemies, O lord of men! let there be always victory and

Let there be जिनभक्ति Jina-Bhakti devotion paid to a Tīrthaṅkara, in your family, for ever.

CHAPTER IV

६८. तए णं ते सुविणलक्खणपाढगा सिद्धत्थेणं रण्णा वंदिय-पूइय-सक्कारिय-सम्माणिया समाणा पत्तेयं पत्तेयं पुव्वन्नत्थेसु भद्दासणेसु निसीयन्ति ॥ ६८ ॥

68. Tae ṇaṁ te suvina lakkhana pādhagā Siddatthenam raṇṇā vandiya-pūiya sakkāriya-sammāniyā samaṇā patteyam patteyam puvvannatthesu bhaddāsaṇesu nisīyanti. 68.

68. Then, the interpreters of dreams adored, worshipped, gifted with fruits and clothes, and respected by King Siddhārtha, sit each on chairs of state previously arranged.

६९. तए णं सिद्धत्थे खत्तिए तिसलं खत्तियाणिं जवणिअंतरियं ठावेइ । ठावित्ता पुप्फ-फलपडिपुण्णहत्थे परेणं विणएणं ते सुविणलक्खण-पाढए एवं वयासी ॥ ६९ ॥

७०. एवं खलु देवाणुप्पिया! अज्ज तिसला खत्तियाणी तंसि तारिसगंमि जाव सुत्तजागरा ओहीरमाणी ओहीरमाणी इमे एयारूवे उराले चउद्दस महासुमिणे पासित्ता णं पडिबुद्धा ॥ ७० ॥

७१. तं जहा—"गय वसह" गाहा तं एएसिं चउद्दसण्हं महासुमिणाणं देवाणुप्पिया! उरालाणं के मन्ने कल्लाणे फल-वित्तिविसेसे भविस्सइ? ॥ ७१ ॥

69. Tae ṇam Siddhatthe khattie Tisalam khattiyāṇīm javaniyantariyam thāvei । thāvittā pupf-fala padı punna hatthe parenam viṇaenam te suvina lakkhana pādhae evam vayāsi. 69.

70. Evam khalu devāṇuppiyā! ajja Tiśalā khattiyānī tamsi tārisagansi jāva sutta jāgarā ohiramaṇı ohiramāni ime eyārūve urāle chauddasa mahāsumiṇe pāsittā ṇam padibuddhā.

71 Tam jahā-Gaya vasaha-Gāhā tam eesim chauddasanham maha umiṇāṇam devāṇuppiyā! urālāṇam ke manne kallāne phala-vitti visese bhavissai ? 71.

69. 70. 71. Then, kṣatriya Siddhārtha, seats Ksatriyāṇi Triśalā on a seat behind the curtain and with his hands full of flowers and fruits, very courteously addressed the interpreters of dreams thus—

(King Siddhārtha takes flowers and fruits into his hands before narrating the nature of the dreams to the interpreters of dreams with the object of knowing their consequences.)

[It is said:—

रिक्तपाणि र्न पश्येच्च राजानं दैवतं गुरुम् ।
निमित्तज्ञं विशेषेण, फलेन फलमादिशेत् ॥ १ ॥

1. Rikta-pāni r-na pashyae ccha rājānam daivatam gurum,
Nimittajnaṃ viśeseṇa phalena phalamādiśet. 1

1. One should not see a king, a god, and a preceptor and particularly an interpreter of dreams with empty hands because consequence is indicated by (the nature) of fruits.]

70. O beloved of the gods! Indeed, to-day when ksatriyānī Triśalā was half-asleep and half waking-taking a short nap-on her enchanting bed, suitable for lucky and meritorious individuals, she woke up having seen such praiseworthy fourteen great dreams.

71. Viz-The elephant, bull, etc. What, to be sure, O beloved of the gods! will be the blessed gain or professional acquisition portended by these fourteen praiseworthy great dreams?

७२. तए णं ते सुमिणलक्खणपाढगा सिद्धत्थस्स खत्तियस्स अंतिए एयमट्ठं सोच्चा निसम्म हट्ठ-तुट्ठ जाव हियया ते सुमिणे सम्मं ओगिण्हन्ति ओगिण्हित्ता ईहं अणुपविसन्ति, अणुपविसित्ता अन्नमन्नेणं सद्धिं संचालेन्ति संचालित्ता तेसिं सुमिणाणं लद्धट्ठा गहियट्ठा पुच्छियट्ठा विणिच्छियट्ठा अहिगयट्ठा सिद्धत्थस्स रण्णो पुरओ सुमिणसत्थाइं उच्चारेमाणा उच्चारेमाणा सिद्धत्थं खत्तियं एवं वयासी ॥ ७२ ॥

72 Tae ṇam te sumiṇa lakkhaṇa pāḍhagā Siddhatthassa khattiyassa antie eyamattham socchā nisamma hattha-tuttha jāva hiyayā te sumiṇe sammam ogiṇhanti, ogiṇhittā īham aṇupavisanti aṇupavisittā annamannenam saddhim samcālenti, samcālittā tesim sumiṇāṇam laddhatthā gahiyatthā pucchiyatthā vinicchiyatthā ahigayattha Siddhatthassa ranno purao sumiṇa-satthaim uccāremāṇā uccāremāṇā Siddhattham khattiyam evam vayāsi. 72.

72. Then, the interpreters of dreams having heard this fact from Siddhārtha kṣatriya and having known the same in his mind, and being pleased, satisfied and with their hearts full of joy, ponder over the dreams, and having pondered over them, think about their meanings, and having thought well, discuss the same mutually amongst themselves Having so discussed amongst themselves, the interpreters of the dreams, who have known the meanings of the dreams by their own intellect, who have accepted their meanings after receiving the opinion of others and who in case of doubts, solved them by questioning others and who have thus settled and fully comprehended their meanings, spoke thus to King Siddhārtha repeating verses of the Science of Dreams (in support of their opinion) —

अनुभूतः[१] श्रुतो[२] दृष्टः,[३] प्रकृतेश्च[४] विकारजः ।
स्वभावतः[५] समुद्भूत-श्चिन्तासन्ततिसम्भवः[६] ॥ १ ॥

देवताद्युपदेशोत्थो[७] धर्मकर्मप्रभावजः[८] ।
पापोद्रेकसमुत्थश्च[९] स्वप्नः स्यान्नवधा नृणाम् ॥ २ ॥ युग्मम्

प्रकारैरादिमैः षड्भि-रशुभश्च शुभोऽपि वा ।
दृष्टो निरर्थकः स्वप्नः, सत्यस्तु त्रिभिरुत्तरैः ॥ ३ ॥

1. Anubhūtah[1] śruto[2] dṛstah[3] prakrite[4] śca vikārajah;
Svabhāvatah[5] samudbhūta ścintāsantatisambhavah[6] 1.

2. Devatādyupadeśottho[7] dharma karma[8] prabhāvajah;
Pāpodrekasamuttha[9] sca svapnah syād navadhā nriṅām 2

3. Prakārairādimaih sadbhih raśubhasca śubho'pi vā;
Dristo nirarthakah svapnaḥ satyastu tribhiruttaraih 3.

1–2. People have dreams in any of the nine ways. 1. They see, in a dream, things experienced. 2. They see, in a dream, things heard of. 3. They see, in a dream, things seen in a wakeful state. 4. They see dreams produced by a disease (of वात Vāta Wind पित्त Pitta, Bile and कफ Kapha, Phlegm), in a body. 5. They see dreams without any visible cause. 6 They see dreams caused by a series of anxieties. 7. They see dreams under the influence of a god. 8. They see dreams caused by the brilliancy of their religious actions. and 9. They see dreams caused by the excess of their evil actions.

3. Out of these nine kinds of dreams, the first six either good or bad, are fruitless The last three either good or bad, bear good or evil fruits.

रात्रेश्चतुर्षु यामेषु दृष्टः स्वप्नः फलप्रदः ।
मासै र्द्वादशभिः षड्भिस्त्रिभिरेकेन च क्रमात् ॥ ४ ॥

निशान्त्यघटिकायुग्मे, दशाहात् फलति ध्रुवम् ।
दृष्टः सूर्योदये स्वप्न सद्यः फलति निश्चितम् ॥ ५ ॥

मालास्वप्नोऽह्निदृष्टश्च तथाऽऽधिव्याधिसम्भवः ।
मलमूत्रादिपीडोत्थः स्वप्नः सर्वो निरर्थकः ॥ ६ ॥

4. Rātrescatursu yāmeṣu driṣtah svapnaḥ phala pradah;
Māsai r–dvādaśabhiḥ ṣadbhi stribhirekena ca kramat. 4.

5. Niśāntya ghatikā yugme daśāhāt falati dhruvam;
Drastah suryodaye svapnaḥ sadyaḥ falati niscitam. 5.

6 Mālā svapno'hni drașta sca, tathā ādhi–vyādhi sambhavah;
Mala–mūtrādi pidotthaḥ svapnaḥ sarvo nirarthakah 6.

4. The dream seen during the four यामs Yāmas (periods of three hours) of night, gives fruit during twelve mouths, six months, three months and one month respectively. (that is to say, the dream seen during the first quarter of the night gives fruit during twelve months, the dream seen during the second quarter gives fruit during six months, the dream seen during the third quarter gives fruit during three months, and that seen during the fourth quarter of the night gives fruit during one month.).

5. The dream seen during the last two घटिकाs Ghatikās (period of forty–eight minutes) of the night, positively gives fruit during ten days, and the dream seen at the rising time of the sun, assuredly gives fruit immediately.

6. A series of dreams seen continuously one after the other, a dream seen during day–time, a dream caused by mental affliction or bodily pain, and a dream caused by suppressing the desire to defecate or to urinate are all fruitless.

धर्मरत' समधातुर्यः स्थिरचित्तो जितेन्द्रियः सदय' ।
प्रायस्तस्य प्रार्थितमर्थं स्वप्नः प्रसाधयति ॥ ७ ॥

7. Dharmaratah samadhātur-yah sthiracitto jitendriyah sadayah;
Prāyastasya prārthitamartham svapnah prasādhayati.

न श्राव्यः कुस्वप्नो, गुर्वादिस्तदितरः पुनः श्राव्यः ।
योग्यश्राव्याऽभावे, गोरपि कर्णे प्रविश्य वदेत् ॥ ८ ॥

8. Na śrāvyah kusvapno gurvāde staditarah punah śrāvyah;
Yogya śrāvyābhāve gorapi karne praviśya vadet. 8.

7. The dream occurring to a man, who is devoted to his religion, who has humours of his body well-balanced, who is steady-minded, who has subdued his senses and who is compassionate, mostly accomplishes his desired object.

8. A bad dream should not be said out to any body. A good dream should be told to a guru and any other elderly person. In case, there is no suitable person to whom it can be narrated, it can even be said out into the ears of a cow.

इष्टं दृष्ट्वा स्वप्नं न सुप्यते नाप्यते. फलं तस्य ।
नेया निशाऽपि सुधिया, जिनराजस्तवनसंस्तवतः ॥ ९ ॥

स्वप्नमनिष्टं दृष्ट्वा सुप्यात् पुनरपि निशामवाप्यापि ।
नाऽयं कथ्यः कथमपि, केषाञ्चित् फलति न स तस्मात् ॥ १० ॥

पूर्वमनिष्टं दृष्ट्वा स्वप्नं, यः प्रेक्षते शुभं पश्चात् ।
स तु फलदस्तस्य भवेद् द्रष्टव्यं तद्वदिष्टेऽपि ॥ ११ ॥

9 Iṣtam drastvā svapnaṃ na supyate nāpyate falam tasya;
Neyā niśā'pi sudiyā jinarāja stavana samstavatah 9.

10. Svapnamaniṣtam drastvā supyāt punarapi niśāmavāpyāpi;
Nā'yam kathyah kathamapi keṣāñcit falati na sa tasmat.

11. Pūrvamāniṣṭam drastvā svapnam yah preksate śubham paścāt,
Sa tu phaladastasya bhaved draṣtavyam tadvadiste'pi. 11.

9. After seeing a good dream, a wise man should not sleep because by doing so, he does not obtain the desired fruit of that dream. He should pass the whole night in reciting verses in praise of Tīrthamkaras.

10. After seeing a bad dream one should sleep again, even if there is no night remaining. He should not also say it out to any one else and thereby it does not bear evil consequences.

11. When a man sees a good dream after seeing first a bad dream, he gets the fruit of the good dream, in the same manner, when he sees a bad dream after seeing a good dream he gets the fruit of the bad dream.

स्वप्ने मानव-मृगपति-तुरंग-मातङ्ग-वृषभ-सिंहीभिः ।
युक्तं रथमारूढो यो गच्छति भूपतिः स भवेत् ॥१२॥

अपहारो हय-वारण-यानाऽऽसन-सदन-निवसनादीनाम् ।
नृपशङ्का-शोककरो, बन्धुविरोधा-ऽर्थहानिकरः ॥ १३ ॥

12. Svapne mānava-mrigapati-turanga-mātanga vriṣabha sinhī-bhih,
Yuktaṃ rathamārūdho yo gacchati bhūpati sa bhavet.

13. Apahāro haya-vārana-yanā'sana-sadana-nivasanādinām,
Nripa-śankā śokakaro, bandhuvirodha'rtha hānikarah.

12. The man, who goes, in a dream, riding a chariot yoked to a man or a lion or a horse or an elephant, or a bull or to a lioness, becomes a king.

13. If a man sees, in a dream, forcible abduction of his horse, elephant, vehicle seat, house and clothes, the dream

becomes the cause of a fear or apprehension from his king, of sorrow, of hostilities with his relatives, and of pecuniary loss to himself.

यः सूर्या-चन्द्रमसो-र्बिंबं ग्रसते समग्रमपि पुरुषः ।
कलयति दीनोऽपि महीं, ससुवर्णां सार्णवां नियतम् ॥ १४ ॥

हरणं प्रहरण-भूषण-मणि-मौक्तिक-कनक-रूप्य-कुप्यानाम् ।
धन-मानम्लानिकरं दारुणमरणावहं बहुशः ॥ १५ ॥

आरूढः शुभ्रमिभं नदीतटे शालिभोजनं कुरुते ।
भुङ्क्ते भूमिमखिलां, स जातिहीनोऽपि धर्मधनः ॥ १६ ॥

निजभार्याया हरणे वसुनाशः पराभवे च संक्लेशः ।
गोत्रस्त्रीणां तु नृणां जायेते बन्धुवध-बन्धौ ॥ १७ ॥

शुभ्रेण दक्षिणस्यां यः फणिना दश्यते निजभुजायाम् ।
आसादयति सहस्रं कनकस्य स पञ्चरात्रेण ॥ १८ ॥

14. Yaḥ sūrya-chandramaso r-bimbam grasate samagramapi puruṣah;
Kalayati dino'pi mahim sa suvarnām sārnavām niyatam.

15. Haraṇam praharaṇa-bhūśaṇa mani-mauktika-kanaka-rūpya-kupyānām;
Dhana-māna mlānikaram dāruna maraṇāvaham bahuśah.

16 Ārūdhaḥ śubhramibham naditateśali bhojanam kurute;
Bhuṅkte bhumimakhilām sa jātihino'pi dharma dhanah.

17. Nijabhāryāyāh harane vasunāśah parabhave cha samkleśah;
Gotrastrinām tu nrinām jāyete bandhu vadha-bandhau.

18. Śubhreṇa daksinasyām yah phaninā daśyate nijabhujāyām;
Asādayati sahasram kanakasya sa pancarātrena.

14 The person who, in a dream, swallows the complete, disc of the sun and the moon, positively obtains the earth

along with its gold and seas, even if he be a pauper, that is to say, he becomes a sovereign of the world.

15. If any one sees, in a dream, the deprivation (abduction) of his weapon, ornaments, gems, pearls, gold, silver, and other metals except gold and silver, that dream, in majority of cases results in loss of wealth and fame, and brings about terrible death.

16. The man, who riding a white elephant, eats rice on the bank of a river, (in a dream) enjoys the whole world, becoming pious, even if he be of a low birth.

17. A man, seeing the abduction of his wife, (in a dream) suffers loss of wealth and property, and seeing humiliation of his wife, suffers mental agony, while a man, seeing, (in a dream,) the abduction and humiliation of females of his family meets with the murder or bondage of his kinsmen.

18. The man, who is bitten by a white serpent on his right arm, in a dream, obtains one thousand gold mohurs within five nights.

जायेत यस्य हरणं, निजशयनो-पानहां पुनः स्वप्ने ।
तस्य म्रियते दयिता, निविडा स्वशरीरपीडा च ॥ १९ ॥

यो मनुष्यस्य मस्तक-चरण-भुजानां च भक्षणं कुरुते ।
राज्यं कनकसहस्रं, तदर्धमाप्नोत्यसौ क्रमशः ॥ २० ॥

द्वारपरिघस्य शयन-प्रेंखोलन-पादुका-निकेतानाम् ।
भञ्जनमपि यः पश्यति, तस्याऽपि कलत्रनाशः स्यात् ॥ २१ ॥

कमलाकर-रत्नाकर-जलसम्पूर्णापगाः सुहृन्मरणम् ।
यः पश्यति लभतेऽसावनिमित्तं वित्तमतिविपुलम् ॥ २२ ॥

अतितप्तं पानीयं, सगोमयं गड्डुलमौपधेन युतम् ।
यः पिबति सोऽपि नियतं, म्रियतेऽतीसाररोगेण ॥ २३ ॥

19. Jāyeta yasya haraṇam, nijaśayanopānaham punaḥ svapne;
 Tasya mriyate dayitā, nibidā sva śarirā pidā cha.

20. Yo manuṣyasya mastaka–charana–bhujānām ca bhakṣaṇam kurute.
 Rājyam kanaka sahasram, tadrdhamāpnotyasau kramasah.

21. Dvāraparighasya shayana-prenkholana–pāduka–niketānām;
 Bhanjana mapi yah paśyati tasyāpi kalatra nāśah syāt,

22. Kamalākara–ratnākara–jalasampūrnāpagāh suhruh maranam;
 Yah pashyati labhate'sā–vanimittam vittam ativipulam.

23. Atitaptam pāniyam sagomayam gadulamausadheṇa yutam;
 Yaḥ pibati so'pi niyatam mriyate'tisāra–rogeṇa.

19. The wife of the man who sees, in a dream, the abduction of his bedding and of his shoes, dies, and the person himself suffers severe bodily affliction.

20 The man who, in a dream, eats the head of a man, obtains a kingdom; the man who eats the feet of a man in a dream obtains one thousand gold mohurs; and the man who eats the arms of a man in a dream obtains five hundred gold mohurs.

21. The man who, (in a dream,) sees the breaking of his door–bar, of his bed, of his swinging board, of his shoes and of his house, has loss of his wife.

22. The man, who in a dream, sees a lake, a sea, a river full of water, and the death of his friend, obtains much wealth suddenly, without any visible cause.

23. The man who in a dream, drinks very hot dirty water mixed with cow–dung and mixed with medicines, positively dies, suffering from diarrhoea.

देवस्य प्रतिमाया यात्रा–स्नपनो–पहार–पूजादीन् ।
यः विदधाति स्वप्ने, तस्य भवेत् सर्वतो वृद्धिः ॥ २४ ॥

स्वप्ने हृदयसरस्यां यस्य प्रादुर्भवन्ति पद्मानि ।
कुष्ठविनिष्टशरीरो यमवसतिं याति स त्वरितम् ॥ २५ ॥

आज्यं प्राज्यं स्वप्ने यो विन्दति वीक्ष्यते यशस्तस्य ।
तस्याऽभ्यवहरणं वा क्षीरान्नेनैव सह शस्तम् ॥ २६ ॥

हसने शोचनमचिरात् प्रवर्तते नर्तनेऽपि वधबन्धौ ।
पठने कलहश्च नृणामेतत् प्राज्ञेन विज्ञेयम् ॥ २७ ॥

कृष्णं कृत्स्नमशस्तं, मुक्त्वा गो-वाजि-राजगज-देवान् ।
सकलं शुक्लं च शुभं, त्यक्त्वा कर्पास-लवणादीन् ॥ २८ ॥

24. Devasya pratimāyā yātrā-snapano-pahāra pūjādin;
Yo vidadhāti svapne, tasya bhavet sarvato vriddhih.

25. Svapne hridaya sarasyām yasya prādu r-bhavanti padmāni;
Kustha vinista śariro yamavasatim yāti sa tvaritam.

26. Ājyam prājyam svapne yo vindáti vīkṣyate yaśastasya;
Tasyā'bhyava-haranam vā kṣirānnenaiva saha śastaṃ.

27. Hasane śocanamacirāt pravartate nartane'pi vadha-bandhau,
Pathane kalahasca nrināmetat prājnena vijneyam.

28. Kriṣṇam kritsnamaśastam muktvā go-vāji-rājagaja-devān,
Sakalam śuklam ca śubham, tyaktvā kārpāsa-lavanādin.

24. The man, who in a dream, does a pilgrimage to the idol of a god, bathes the idol with water, lays before the idol sweat-meats. fruits and adorns the idol with clothes, ornaments etc, attains prosperity all round.

25. The man who, in a dream, sees lotuses growing in his heart-region, becomes disabled by leprosy and soon dies.

26. The fame of the person who obtains much clarified butter, in a dream, increases, and eating of the same with kṣiranna i. e. rice, sugar, and milk, is also praiseworthy.

27. Persons laughing in a dream, become sorry in a short time, persons dancing in a dream, are either killed or sent to jail, persons studying in a dream, suffer from quarrels It should be known by wisemen.

28. All black things, except a cow, a bull, a horse, a king, an elephant and a god seen in a dream, indicate a bad dream. All white things except cotton-sedds and salt seen in a dream, indicate a good dream.

The man who sees himself climbing, an elephant, a cow, a bull, a palace, or a mountain in a dream, acquires greatness.

A man, seeing his body besmeared with foeces in a dream, becomes healthy. Lamentation in a dream results in mirth.

A king, an elephant, a horse, gold, a bull, a cow, or one's family-members seen in a dream, indicates prosperity to a family.

A man, seeing himself mounting a palace and taking his dinner there, or seeing himself swimming a sea, becomes a king, even if he is born in a low family.

One attains victory, by seeing a lamp, flesh, fruit, a virgin a lotus, a canopy or a flag in a dream.

A man, seeing himself climbing a full-blown tree, heavy with flowers and fruits or climbing a Rayan tree रायण वृक्ष Mimusops Hexandus in a dream, obtains much wealth.

A man, seeing himself mounted alone on a she-ass, a camel, a baffalo or a he-buffalo in a dream, dies suddenly.

A man enjoying a female, clad in a white apparel, and with her body anointed with white sandal paste in a dream, obtains wealth of every kind.

The blood of the man, enjoying a female with red clothes and with her body besmeared with red sandal paste, in a dream, dries up,

A man, seeing himself mounted on a heap of gems, gold or lead, in a dream, necessarily acquires Samyag darshana and attains Mokṣa मोक्ष Liberation.

दृष्टाः स्वप्ना ये स्वं, प्रति तेऽत्र शुभाऽशुभानृणां स्वस्य ।
ये प्रत्यपरं तस्य, ज्ञेयास्ते स्वस्य नो किञ्चित् ॥ २९ ॥

दुःस्वप्ने देव-गुरून् पूजयति करोति शक्तितश्च तपः ।
सततं धर्मरतानां, दुःस्वप्नो भवति सुस्वप्नः ॥ ३० ॥

29. Dristāh svapnā ye svam, prati te'tra śubhā'śubhā nriṇām svasya,
Ye pratyaparaṃ tasya jñeyā ste svasya no kinchit.

30. Duhsvapne deva-gurūn pūjayati karoti śaktita śca tapah:
Satatam dharma ratānām duhsvapno bhavati susvapnah.

29. Persons, seeing good or bad dreams about themselves, obtain, for themselves, the good or evil consequences of those dreams, but the good or evil consequences of good or bad dreams seen by them, about other persons, go to the other persons and nothing to themselves.

30. On getting bad dreams, one should worship one's favourite god and preceptor and should practise penance according to his own bodily power, because, bad dreams to persons who are constantly devoted to their religious duty, turn out to be good dreams. 30

एवं खलु देवाणुप्पिया! अम्हं सुमिणसत्थे बायालीसं सुमिणा तीसं महासुमिणा, बावत्तरिं सव्वसुमिणा दिट्ठा । तत्थ णं देवाणुप्पिया! अरहंतमायरो वा चक्कवट्टीमायरो वा अरहंतंसि वा चक्कहरंसि वा, गब्भं वक्कममाणंसि एएसिं तीसाए महासुमिणाणं इमे चउद्दस महासुमिणे पासित्ता णं पडिबुज्झन्ति ॥ ७३ ॥

तं जहा—"गय वसह०" गाहा ॥ ७४ ॥

वासुदेवमायरो वा वासुदेवंसि गब्भं वक्कमाणंसि एएसिं चउद्दसण्हं महासुमिणाणं अन्नयरे सत्त महासुमिणे पासित्ता णं पडिबुज्झन्ति ॥ ७५ ॥

बलदेवमायरो वा बलदेवंसि गब्भं वक्कमाणंसि एएसिं चउद्दसण्हं महासुमिणाणं अन्नयरे चत्तारि महासुमिणे पासित्ता णं पडिबुज्झन्ति ॥ ७६ ॥

मंडलियमायरो वा मंडलियंसि गब्भं वक्कमाणंसि एएसिं चउद्दसण्हं महासुमिणाणं अन्नयरं एगं महासुमिणं पासित्ता णं पडिबुज्झन्ति ॥ ७७ ॥

73. Evam khalu devānuppiyā! amham sumina satthe bāyālisam suminā, tisam mahāsuminā, bāvattarim savva suminā ditthā; tattha ṇam devāṇuppiyā! Arhanta māyaro vā cakkav-atti māyaro vā Arahantamsi vā cakkaharamsi vā gabbham vakkamāṇamsi eesim tisāe mahāsumiṇaṇam ime cauddasa mahāsumiṇe pāsittā ṇam padibujjhanti. 73.

74, Tam Jahā-Gaya vasaha o Gāhā. 74

75. Vāsudevamāyaro vā vāsudevamsi gabbham vakka-māṇamsi eesim cauddasanham mahāsuminānam annayare satta mahāsumine pāsittā ṇam padibujjhanti. 75.

76. Baladevamāyaro vā baladevānise gabbham vakkama maṇamsi eesim cauddasanham mahāsuminānam annayare cattāri mahāsumine pāsittā nam padibujjhanti. 76.

77. Mandaliyamāyaro vā mandaliyamsi gabbham vakkama māṇamsi eesim cauddasaṇham mahāsumināṇam annayaram egam mahāsuminam pāsittā nam padibujjhanti 77

73. Indeed, O beloved of the gods! There are mentioned, in our science of dreams, forty-two ordinary dreams, and thirty great dreams-altogether seventy-two dreams. These, O beloved of the gods! the mother of an Arhat or of a Cakka-vartin wakes up on seeing the fourteen great dreams out of the thirty great dreams, when the soul of a Tirthankara or a Cakravartin enters the womb of his mother.

74. They are—Elephant, bull etc, Gāthā.

75. The mother of a Vāsudeva wakes up on seeing any seven dreams out of these fourteen great dreams, when the soul of a Vāsudeva enters the womb of his mother.

76. The mother of a Baladeva wakes up on seeing any four dreams out of these fourteen great dreams, when the soul of a Baladeva enters the womb of his mother.

77. The mother of a Maṇḍalika i. e. ruler of a province wakes up on seeing any one dream out of these fourteen great dreams, when the soul of a protege prince enters the womb of his mother.

७८. इमे य णं देवाणुप्पिया! तिसलाए खत्तियाणीए चउद्दस महासुमिणा दिट्ठा। तं उराला णं देवाणुप्पिया! तिसलाए खत्तियाणीए सुमिणा दिट्ठा, जाव मंगल्लकारगा णं देवाणुप्पिया! तिसलाए खत्तियाणीए सुमिणा दिट्ठा, तं जहा–अत्थलाभो देवाणुप्पिया! भोगलाभो देवाणुप्पिया! पुत्तलाभो देवाणुप्पिया! सुक्खलाभो देवाणुप्पिया! रज्जलाभो देवाणुप्पिया! एवं खलु देवाणुप्पिया! तिसला खत्तियाणी नवण्हं मासाणं बहुपडिपुण्णाणं अद्धट्ठमाणं राइंदियाणं विइक्कंताणं, तुम्हं कुलकेउं, कुलदीवं, कुलपव्वयं, कुलवडिंसयं, कुलतिलयं, कुलकित्तिकरं, कुलवित्तिकरं, कुलदिणयरं, कुलाधारं, कुलनंदिकरं, कुलजसकरं, कुलपायवं, कुलतंतुसंताणविवद्धणकरं, सुकुमालपाणिपायं, अहीणपडिपुण्णपंचिंदियसरीरं, लक्खणवंजणगुणोववेयं, माणुम्माणप्पमाणपडिपुन्नसुजायसव्वंगसुंदरंगं, ससिसोमाकारं, कंतं, पियदसणं, सुरूवं, दारयं पयाहिसि ॥ ७८ ॥

78. Ime ya ṇam devāṇuppiyā! Tisalāe khattiyāṇie caudḍasa mahāsumiṇā diṭṭhā, tam urālā ṇam devāṇuppiyā! Tisalāe khattiyāṇie sumiṇā diṭṭhā, jāva mangallakāragā ṇam devāṇuppiyā! Tisalāe khattiyāṇie sumiṇā diṭṭhā। Tam jahā–Atthalābho devāṇuppiyā! bhogalābho devāṇuppiyā! puttalābho devāṇuppiyā! sukkhalābho devāṇuppiyā! rajjalābho devāṇuppiyā!; evam

khalu devānuppiyā! Tisalā khattiyānī navanham māsānam bahupadipunnāṇam addhatthamāṇam rāimdiyānam viikkantānam, tumham kula keum, kula dīvam, kula pavvayam, kula vadimsayam, kula tilayam, kula kittikaram, kula vittikaram, kula dinayaram, kulādhāram, kula nandikaram, kula jasakaram, kula pāyavam, kula tantu santāna vivaddhanakaram sukumālapāṇipāyam, ahina padipunna pancindiya sarīram, lakkhana-vanjana guṇovaveyam, māṇummānappamāṇa padipunna sujāya savvanga sundarangam, sasi somākāram, kantam, piya damsanam, surūvam dārayam payāhisi. 78.

78. And these, O devāṇuppiyā! Triśalā ksatriyānī has seen fourteen great dreams. Magnanimous O devāṇuppiyā! Triśalā ksatriyānī has seen dreams etc. till auspicious etc. O devānuppiyā! Triśalā ksatriyāṇī has seen dreams. That is to say:—you will have gain of riches, O devāṇuppiyā! you will have gain of objects of enjoyment, O devānuppiyā! you will have gain of a son, O devānuppiyā! you will have gain of happiness, O devānuppiyā! you will have gain of a kingdom. O devānuppiyā! certainly, O devānuppiyā! on the completion of nine months and seven days and a half, Triśalā kṣatriyāṇī will give birth to a lovely and beautiful son with a serene face resembling the moon and having a charming look, a son-who would be like a flag in your family, who would be like a lamp in your family, who would be like a diadem in your family, who would be like a mountain in your family, who would be like a mark (on the forehead) of your family, who would be the cause of spreading the fame of your family, who would be the supporter of your family, who would be like the sun in your family, who would be a prop of your family, who would be the cause of spreading the glory of your family, who would be a shelter, like a tree, of your family who would be the cause of lengthening the race of your family, whose hands and feet would be very tender, who will have beautiful body endowed with five senses, which would be without any defect and perfect and a body which would

७९. से वि य णं दारए उम्मुक्कबालभावे विण्णायपरिणयमित्ते जोव्वणगमणुप्पत्ते सूरे वीरे विक्कंते विच्छिण्णविउलबल-वाहणे, चाउरंत चक्कवट्टी रज्जवई राया भविस्सइ, जिणे वा तेलुक्कनायगे धम्मवरचाउरंत चक्कवट्टी ॥ ७९ ॥

79 Se vi ya ṇam dārae ummukkabālabhāve vinnāya pariṇayamitte jovvaṇagamaṇuppatte sūre vīre vikkante vicchiṇṇa viula bala vāhaṇe, cāuranta cakkavatti rajjavai rāyā bhavissai, Jiṇe vā telukkanāyage dhammavara cāuranta cakkavattī. 79.

79. Besides, that boy, when he has left boyhood (i-e when he becomes eight years old), will have his intellect quite ripe, and will acquire all sorts of knowledge and when he has attained youth, in due course of time, he will be an exceedingly liberal man and will possess ability to fulfil the work undertaken by him, he will be a brave warrier on the battle-field and will be powerful in conquering the regions of other kings, he will have an extensive army-force and numerous vehicles; he will become the lord of a kingdom extending till the ends of four directions (i. e. three seas and Mount Himavanta) or he will become a Jina-the lord of the four-fold excellent Dharma. Just as a cakravartin conquers the ends of the four directions and is hence, superior to all other kings, in the same manner, that boy, will become a Jina with superabundant powers, (among other propagators) of religion, or he will become a leader of the three worlds (who has put an end to wandering in the four Gatis or forms of existence including Naraka Gati) by the excellent weapon of Dharma. 79.

The consequences of each individual dream are explained thus:—

1. By seeing an elephant with four tusks he will promulgate four forms of Dharma viz Dāna दान Śīla शील Tapa तप and Bhāva भाव.

2. By seeing a bull, he will sow the seed of perfect knowledge in Bharata Ksetra.

3. By seeing a lion, he will protect the forest of religious persons from the ravages of wicked elephants in the form of love, hatred etc.

4. By seeing Śri Devi श्रीदेवी the goddess of wealth, he will give Vārṣika Dāna, वार्षिक दान the giving of gifts for one year previous to Dīkṣā, and enjoy the prosperity of a Tīrthankara.

5. By seeing a wreath of flowers he will be fit to be held up at the top of the three worlds.

6. By seeing the Moon, he will gladden the universe.

7. By seeing the Sun, he will be ornamented by a bright disc behind his head.

8. By seeing a flag, he will be ornamented by the banner of Dharma.

9. By seeing a Kalaśa कलश, an auspicious jug, he will remain on the top of the palace of Dharma.

10. By seeing a lake of lotuses, he will truly walk on gold lotuses placed in front of his feet by attendant gods.

11. By seeing a sea, he will be the receptacle of the gemlike Kevala Jnāna.

12. By seeing a celestial car, he will be worshipped even by Vaimānika वैमानिक gods.

13. By seeing a heap of gems, he will have walls of precious stones.

14. By seeing a smokeless flame, he will purify the souls of religious persons.

The aggregate fruit of the fourteen dreams is that he will occupy of the top-most portion i-e the Siddha Silā-of the region of Loka.

८०. तं उराला णं देवाणुप्पिया! तिसलाए खत्तियाणीए सुमिणा दिट्ठा, जाव आरुग्ग-तुट्ठि-दीहाउ-कल्लाण-मंगल्लकारगा णं देवाणुप्पिया! तिसलाए खत्तियाणीए सुमिणा दिट्ठा ॥ ८० ॥

80. Taṃ uralā nam devānuppiyā! Tisalāe khattiyāṇīe suminā ditthā, jāva ārugga-tutthi-dihāu-kallāna maṅgalla kāragā nam devāṇuppiyā! Tisalāe khattiyānīe suminā ditthā.

80 Therefore, O beloved of the gods! Triśalā ksatriyāni has seen praiseworthy dreams, etc. O beloved of the gods! Triśalā ksatriyani has seen the dreams conducive to health, contentment, long life, happiness, and good fortune. 80.

८१. तए णं सिद्धत्थे राया तेसिं सुविणलक्खणपाढगाणं अंतिए एयमट्ठं सोच्चा निसम्म हट्ठ-तुट्ठ [चित्तमाणंदिए पीईमणे परमसोमणसिए हरिसवसविसप्पमाणहियए करयल] जाव ते सुविणलक्खणपाढए एवं वयासी ॥ ८१ ॥

८२. एवमेयं देवाणुप्पिया! तहमेयं देवाणुप्पिया! अवितहमेयं देवाणुप्पिया! इच्छियमेयं देवाणुप्पिया! पडिच्छियमेयं देवाणुप्पिया! इच्छिय-पडिच्छियमेयं देवाणुप्पिया! सच्चे णं एसमट्ठे से जहेयं तुब्भे वयह त्ति कट्टु ते सुमिणे सम्मं पडिच्छइ। पडिच्छित्ता ते सुविणलक्खणपाढए विउलेणं असणेणं पुप्फ-वत्थ-गंध-मल्लालंकारेण सक्कारेइ सम्माणेइ। सक्कारित्ता सम्माणित्ता विउलं जीवियारिहं पीइदाणं दलइ, दलइत्ता पडिविसज्जेइ ॥ ८२ ॥

81. Tae nam Siddhatthe rāyā tesim suviṇa lakkhaṇa pādhagānam antie eyamattham soccā nisamma hattha tuttha

cittamāṇandie pīimane parama somanasie harisavasa visappa-mānahiyaye kara yala jāva te sumina lakkhaṇa pādhae evam vayāsi. 81.

82. Evameyaṃ devānuppiyā! tahameyam devāṇuppiyā! avitahameyam devānuppiyā! icchiyameyaṃ devānuppiyā padicchiyameyam devāṇuppiyā! icchiya-padicchiyameyam devānuppiyā! sacce ṇaṃ esamatthe se jaheyam tubbhe vayaha tti kattu te sumiṇe sammaṃ padicchai / padicchittā te suviṇa lakkhaṇa pādhae viulenam asaneṇam pupf--vattha-gandha-mallā-lankārenam sakkārei sammāṇei / sakkārittā sammāṇittā viulam jiviyārihaṃ piidāṇam dalai, dalaittā padivisajjei. 82.

81. Then, king Siddhārtha, having heard the meaning of the dreams from the interpreters of dreams, and having fixed the same in his mind, became astonished, contented, etc. his heart expanding with joy. He made an anjali (i. e. brought his folded hands in such a way as to bring the ten nails of his hands together, in front of his forehead,) and moving them in a circular way addressed the interpreters of dreams thus —

82. It is so, O beloved of the gods! O beloved of the gods! It is exactly as you have said, O beloved of the gods! It is so desired by me, O beloved of the gods! It is so accepted by me, O beloved of the gods! It is so desired and accepted by me, O beloved of the gods! the meaning of the dreams told by you is exactly true as you have said. So saying, he carefully accepted the meaning of the dreams; and having accepted it, he honoured the interpreters of dreams with abundant food-materials, flowers, clothes, scented powders, garlands, and ornaments, and respected them politely with sweet words; having honoured and respected them, he gives them gifts which will maintain them during their whole life, and having given them gifts, he permitted the interpreters of the dreams to go. 82.

८३. तए णं से सिद्धत्थे खत्तिए सीहासणाओ अब्भुट्ठेइ।

अब्भुट्ठित्ता जेणेव तिसला खत्तियाणी जवणियंतरिया तेणेव उवागच्छइ। उवागच्छित्ता तिसलं खत्तियाणिं एवं वयासी—॥ ८३ ॥

८४. एवं खलु देवाणुप्पिए! सुविणसत्थंसि बायालीसं सुमिणा, तीसं महासुमिणा, जाव एगं महासुमिणं पासित्ता णं पडिबुज्झन्ति ॥ ८४ ॥

८५. इमे अ णं तुमे देवाणुप्पिए! चउद्दस महासुमिणा दिट्ठा, तं उराला णं तुमे सुमिणा दिट्ठा, जाव जिणे वा तेलुक्कनायगे धम्मवरचाउरंत चक्कवट्टी ॥ ८५ ॥

83. Tae ṇam se Siddhatthe khattie sihāsaṇāo abbhutthei / abbhutthittā jeṇeva Tisalā khattiyāṇī javaniyantariyā teṇeva uvāgacchai; uvāgacchittā Tisalaṃ khattiyāṇim evam vayāsi. 83.

84. Evam khalu devāṇuppie! sumiṇa satthaṃsi bāyālisam sumiṇā, tisaṃ mahā sumiṇā, jāva egam mahā sumiṇaṃ pāsittā ṇaṃ padibujjhanti. 84.

85. Ime a ṇaṃ tume divāṇuppie! cauddasa mahā suminā ditthā, tam urāla ṇaṃ tume suminā ditthā, jāva Jiṇe vā telukka nāyage dhamma vara cāuranta cakkavattī. 85.

83. Then, Siddhārtha kśatriya gets up from his seat, and goes to the place where Triśalā kśatriyāṇī was behind the curtain and having gone there, addresses Triśalā kśatriyāṇī thus.—

84. Indeed, O beloved of the gods! "in the science of dreams, there are forty two ordinary dreams and thirty great dreams." upto the mother of a mandalika i. e, ruler of a province wakes up on seeing any one out of these fourteen great dreams" 84.

85. "O beloved of the gods! you have seen these fourteen great dreams. Therefore, O beloved of the gods! you have seen these praise worthy dreams, up to will become a Jina, the lord of the four-fold excellent Dharma.

८६. तए णं सा तिसला खत्तियाणी एयमट्ठं सुच्चा निसम्म हट्ठ-तुट्ठ जाव हियया करयल० जाव ते सुमिणं सम्मं पडिच्छइ ॥ ८६ ॥

८७. पडिच्छित्ता, सिद्धत्थेणं रण्णा अब्भणुण्णाया समाणी नानामणि-रयणभत्तिचित्ताओ भद्दासणाओ अब्भुट्ठेइ । अब्भुट्ठित्ता अतुरियमचवल-मसंभंताए अविलंबियाए रायहंससरिसीए गईए जेणेव सए भवणे तेणेव उवागच्छइ, उवागच्छित्ता सयं भवणं अणु पविट्ठा ॥ ८७ ॥

86. Tae ṇam sā Tisalā khattiyāṇī eyamattham succā nisamma hattha-tuttha jāva hiyayā kara yala jāva te suminam sammam padicchai. 86.

87. Padicchittā, Siddhatthenam raṇṇā abbhanuṇṇāyā samāni nāuā mani rayana bhatti cittāo bhaddāsaṇāo abbhu--tthei; abbhutthittā aturiya macavala masambhamtāe avilambi--yāe rāya-hamsa sarisie gaie jeṇeva sae bhavane teneva uvāgacchai, uvāgacchittā sayam bhavaṇam anupavitthā. 87.

86. Then, Triśalā kśatriyāṇī having heard this meaning of the dreams, and having considered well the meaning of the dreams in her mind, pleased contented, full of joy in her heart, and having brought her folded hands in front of her forehead, in such a way that the ten nails of her hands meet and having moved the folded hands in a circular manner accepts the meaning of the dreams fully. 86.

87. Having accepted the meaning of the dreams, with the permission of king Siddhārtha, she rises up from the throne, beset with different kinds of gems and precious stones and having risen up, she goes to the place where her palace is, with a gait devoid of quickness, with a gait devoid of bodily activity, with a gait devoid of anxiety and with a gait free from pauses in the middle and with a gait resembling that of a royal swan and having gone, enters her palace 87.

८८. जप्पभिइं च णं समणे भगवं महावीरे तंसि रायकुलंसि

साहरिए, तप्पभिइं च णं बहवे वेसमणकुंडधारिणो तिरियजंभगा देवा सक्कवयणेणं से जाइं इमाइं पुरा पुराणाइं महानिहाणाइं भवन्ति, तं जहा— पहीणसामियाइं, पहीणसेउयाइं, पहीणगोत्तागाराइं, उच्छिन्नसामियाइं, उच्छिन्नसेउयाइं, उच्छिन्नगोत्तागाराइं, गामाऽऽगर–नगर–खेड–कव्वड–मडंब –दोणमुह–पट्टणाऽऽसम–संबाह–सन्निवेसेसु, सिंघाडएसु वा, तिएसु वा, चउक्केसु वा, चच्चरेसु वा, चउम्मुहेसु वा, महापहेसु वा, गामट्ठाणेसु वा, नगरट्ठाणेसु वा, गामनिद्धमणेसु वा, नगरनिद्धमणेसु वा, आवणेसु वा, देवकुलेसु वा, सभासु वा, पवासु वा, आरामेसु वा, उज्जाणेसु वा, वणेसु वा, वणसंडेसु वा, सुसाण–सुन्नागार–गिरि–कंदर–संति–सेलो–वट्ठाण–भवण–गिहेसु वा सिन्निक्खित्ताइं चिट्ठन्ति ताइं सिद्धत्थरायभवणंसि साहरन्ति ॥ ८८ ॥

88. Jappabhaim ca naṃ Samaṇe Bhagavam Mahāvîre taṃsi rāya kulamsi sāharie, tappabhaim ca ṇam bahave Vesamana kunda dhāriṇo tiriyajambhagā devā Sakkavayaṇenam se jāim imāim purā purānāim mahā nihānāim bhavanti; tam jahā–pahina sāmiyāim, pahina seuyāim, pahina gottāgārāim, ucchinna sāmiyāim, ucchinna seuyāim, ucchinna gottāgārāim, gāmā–" gara–nagara–kheda–kavvada–madamva–doṇamuha–patt-‑aṇā–"sama–samvāha–sannivesesu–singhādaesu vā, tiesu vā, cau-‑kkesu vā, caccaresu vā, caummuhesu vā, mahā pahesu vā, gāmatthāṇesu vā, nagara–tthānesu vā, gāma niddhamanesu vā, nagara niddhanaṇesu vā, avanesu vā, deva kulesu vā, sabhāsu vā, pavāsu vā, ārāmesu vā, ujjānesu vā, vanesu vā, vana sandesu vā, susāṇa–sunnāgāra giri kandara santi–selo–vatthāṇa–bhāvana–gihesu vā, sinnikkhittāim citthanti tāim Siddhattha‑-rāya bhavaṇamsi sāharanti. 88.

88. Commencing from the time when the Śramaṇa Bhāgavān Mahāvîra was brought to the royal palace by Harinegameshi, the Tiryag–jrambhaka gods, obeying the orders of Vaiśramana or Kubera, (who was) under orders from Śakrendra, bring to the palace of King Siddhārtha, the great treasures as were placed under–ground by their owners for a

very long time, such as great treasures which have become bereft of their owners; great treasures which are not taken care of and to which no addition was made every year because their owners have left them and great treasures placed by persons whose family-members and houses have left them; great treasures whose owners have died, without a survivor; great treasures which were not taken care of and to which no addition was made every year because such persons have died and great treasures placed by persons whose family-members and houses have become quite extinct; great treasures hidden in Gāma गाम villages which are surrounded by hedges of thorns on four sides and where there is an annual tax; great treasures hidden in Āgara आगर Mines which are the sources of iron, copper and other metals; great treasures hidden in Nagar नगर towns which have a high-walled fortress and paved roads, and which are free from any tax; great treasures hidden in Kheda खेड or a place surrounded on all sides by a high wall of mud; great treasures hidden in Kabbada कब्बड bad towns; great treasures hidden in Madamba मडंब towns which have villages on the four sides at a distance of two Koshes; great treasures hidden in Droṇa Mukha द्रोण मुख towns accessible both by water and by land; great treasures hidden in Pattana पट्टन towns accessible either by water or by land; great treasures hidden in Āsama आसम Āśrama आश्रम Places of pilgrimage or of dwellings of hermits; great treasures hidden in Samvāha सवाह places suitable for removing chaf from corn-grains (ie. thrashing-place); great treasures hidden in Sannivesa सन्निवेस places suitable for camping caravans, multitudes of pilgrims and armies; great treasures hidden in places of a triangular shape; great treasures hidden in places where three roads meet; great treasures hidden in places where four roads meet, great treasures hidden in places where many roads meet; great treasures hidden in places with doors on four sides; great treasures hidden under public roads; great treasures hidden in places where there were villages before, but which have become de-populated; great treasures hidden in places where there were towns

before, but which have become de-populated; great treasures hidden under drains of villages; great treasures hidden under drains of towns, great treasures hidden in shops; great treasures hidden in temples of gods; great treasures hidden in audiance-halls or inns where travellers have their own cooking; great treasures hidden in places where water is supplied to thirsty passers-by without any charge, great treasures hidden in gardens, great treasures hidden in pleasure-gardens near a town where people go for amusement in hot season; great treasures hidden in forests containing numerous trees of one variety; great treasures hidden in forests containing excellent trees of various kinds; great treasures hidden in burning or burial places; great treasures hidden in deserted houses; great treasures hidden in caves of mountains; great treasures hidden in places erected for meditation, great treasures hidden in buildings carved out from mountains or in assembly-halls of kings; great treasures hidden in buildings of house-holders —all these great treasures having been placed in these different localities by miserly persons. 88.

८९. जं रयणिं च णं समणे भगवं महावीरे नायकुलंसि साहरिए तं रयणिं च णं तं नायकुलं हिरण्णेणं वड्डित्था, सुवण्णेणं वड्डित्था, धणेणं, धन्नेणं रज्जेणं रट्ठेणं बलेणं वाहणेणं कोसेणं कोट्ठागारेणं पुरेणं अंतेउरेणं जणवएणं जसवाएणं वड्डित्था । विपुलधण-कणग-रयण-मणि-मोत्तिय-संख-सिल-प्पवाल-रत्तरयण-माइएणं, संतसारसावइज्जेणं, पीइ-सक्कार समुदएणं अईव अईव अभिवड्डित्था । तए णं समणस्स भगवओ महावीरस्स अम्मा-पिऊणं अयमेयारूवे अब्भत्थिए चिंतिए पत्थिए मणोगए संकप्पे समुप्पज्जित्था ॥ ८९ ॥

९०. जप्पभिइं च णं अम्हं एस दारए कुच्छिसि गब्भत्ताए वक्कंते, तप्पभिइं च णं अम्हे हिरण्णेणं वड्ढामो, सुवण्णेणं वड्ढामो, धणेणं धन्नेणं वड्ढामो, जाव संतसारसावइज्जेणं पीइ-सक्कारेणं अईव अईव अभिवड्ढामो ।

तं जया णं अम्हं एस दारए जाए भविस्सइ तया णं अम्हे एयस्स दारगस्स एयाणुरूवं गुण्णं गुणनिप्फन्नं नामधिज्जं करिस्सामो "वद्धमाणु" त्ति ॥ ९० ॥

89. Jaṃ rayaniṃ ca ṇaṃ Samaṇe Bhagavam Mahāvîre Nāya-kulaṃsi sāharie taṃ rayanim ca taṃ Naya-kulaṃ hiraṇṇeṇaṃ vaddhitthā, suvaṇneṇam vaddhitthā, dhaṇeṇaṃ dhanneṇam, rajjenam, ratthenam balenam vāhaneṇam, kose-–ṇam, kotthāgāreṇam, purenam, anteureṇam jaṇavaeṇam jasavāeṇam vaddhitthā; vipula dhana-kanaga-rayana-mani mottiya -sankha-sila-ppavāla-ratta rayanamāienam, santa sāra sarasā vaijjeṇam, pîi-sakkāra samudaeṇam aīva aīva abhivatthitthā; tae nam Samaṇassa Bhagavao Mahāvîrassa ammā-piūṇam ayameyārūve abbhatthie cintie patthie maṇogae sankappe samuppajjitthā. 89.

90. Jappabhaim ca nam amham esa dārae kucchimsi gabbhattāe vakkante, tappabhaim ca ṇam amhe hiraṇṇenam vaddhāmo, suvannenam vaddhāmo dhaneṇam dhannenam vaddhāmo, jāva santa sārasāvaijjeṇam pîi-sakkāreṇam aīva aīva abhivaddhāmo; tam jayā nam amham esa dāraye jāe bhavissai tayā ṇam amhe eyassa dāragassa eyāṇurūvaṁ gunṇam guṇanipfannam nāmadhijjam karissāmo "Vaddhamā-ṇu" tti. 90

89. From the night, during which Śramaṇa Bhagavān Mahāvîra was brought to the Jnāta-kula ज्ञातकुल the family of Siddhārtha, there occurred in the family, an increase of silver or gold not made into ornaments; of gold ornaments; of wealth (which is of four kinds 1. Articles like fruits, flowers which can be counted 2. Articles like molasses, which can be weighed. 3. Articles like butter, oil, and salt which can be had by measure, and 4. Articles like cloth which can be had by measuring with feet and yards), of corn-(like wheat, rice, varieties of pulse); of kingdom; of countries, of army-forces (such as elephants, horses, chariots, and warriors), of vehicles

(such as carts, donkeys); of cash-treasures; of ware-houses of corn, of towns; of harims; of towns-people and of fame. Besides, there occurred in the family, a very great increase of Vipula Dhaṇa विपुल धण Expansive wealth such as cows, buffaloes, etc, of gold un-manufactured or made into ornaments; of gems; of precious beads, of pearls; of conches (with right-hand turnings), of titles from kings; of corals; of red gems-rubies and other valuable articles, and of the really existing (not imaginary) valuable articles and of gifts given by relatives out of love and respect. Then, a well-meditated desirable mental idea occurred in the mind of the mother and father of Śramaṇa Bhagavān Mahāvîra, which was of the following nature—

90 From the time this boy of ours took the form of a foetus in the womb of his mother, we have seen an increase of our silver, and gold, of our wealth and corn; we have seen a very great increase of our really existing valuable articles and of the gifts given to us by relatives out of love and respect; therefore, when this our child will be born in consonence with this incidence, we shall call him by the excellent name of Vardhamāna, a name derived from and hence acquired on account of his qualities.

९१. तए णं समणे भगवं महावीरे माउअणुकंपणट्ठाए निच्चले निप्फंदे निरेयणे अल्लीण-पल्लीण-गुत्ते आवि होत्था ॥ ९१ ॥

91. Tae nam Samaṇe Bhagavam Mahāvîre māuaṇukampa-ṇatthāe niccale nipfande nireyaṇe allina pallina gutte āvi hotthā. 91.

91. Then, Śramana Bhagavān Mahāvira, out of devotional sympathy for his mother, "Lest my movements in the womb be hurtful to my mother" or as some say, with the object of teaching others their duty of devotion towards their parents, remained immovable, and being immovable, became entirely free from movements and as such became perfectly steady;

became absorbed in meditation by contracting portions of his body; became greatly absorbed in meditation by contracting his limbs and thereby became perfectly hidden. 91.

A poet says:—

एकान्ते किमु मोहराजविजये मन्त्रं प्रकुर्वन्निव
ध्यानं किञ्चिदगोचरं विरचयत्येकः परब्रह्मणि ।
किं कल्याणरसं प्रसाधयति वा देवो विलुप्यात्मकं
रूपं कामविनिग्रहाय जननीकुक्षावसौ वः श्रिये ॥ १ ॥

1. Ekānte kimu moharāja vijaye mantram prakurvanniva;
Dhyānaṃ kinchidagocharaṃ viracayatyekah parabrahmani;

Kiṃ kalyāṇarasaṃ prasādhayati va devo vilupyātmakaṃ;
Rūpam kāmavinigrahāya jananīkukṣāvasau vah shriye. 1.

1. Is Śramana Bhagavān Mahāvira thinking of effecting a Mantra for the purpose of conquering the supreme lord of Fascination (by remaining) in a secret place. Or, is he alone by himself, engaged in an incomprehensible meditation about the Supreme Being ? Or is he accomplishing the process of making gold for the purpose of thoroughly defeating Kāma deva कामदेव the god of Love-Cupid-by contracting portions of his body and his limbs in the womb of his mother ? May such Śramaṇa Bhagavān Mahāvīra be for your welfare. 1. 91.

९२. तए णं तीसे तिसलाए खत्तियाणीए अयमेयारूवे जाव संकप्पे समुप्पज्जित्था। हडे मे से गब्भे ? मडे मे से गब्भे ? चुए मे से गब्भे ? गलिए मे से गब्भे ? एस मे गब्भे पुव्विं एयइ, इयाणिं नो एयइ त्ति कट्टु ओहयमणसंकप्पा चिंतासोगसागरं संपविट्ठा, करयलपल्हत्थमुही अट्टज्झाणोवगया भूमीगयदिट्ठिया झियायइ ।

92. Tae ṇam tise Tīsalāe khattiyāṇıe ayameyaıūve jāva samkappe samuppajjıtthā—hade me se gabbhe ? made me se

gabbhe? Cue me se gabbhe? Galie me se gabbhe? esa me gabbhe puvvim eyai, iyāṇim no eyai, tti kattu ohayamaṇa saṁkappa, cintā soga sāgaraṃ sampavitthā karayala palhattha muhi aṭṭajjhāṇovagayā bhūmigayadittbiyā jhiyāyai. 1.

92. Thereupon, an idea of the under-mentioned nature arose in the mind of Triśalā kṣatriyaṇi—Is my foetus removed (by any wicked god?) or Is my foetus dead? or Has my foetus aborted? or Has my foetus dropped away in a liquid form? Because, this foetus of mine was making movements before, but now it does not at all tremble. With such ideas in her mind, Triśalā kṣatriyāṇi, with greatly distressed mind, drowned, as it were, in a sea of sorrow, with her face resting on the palms of her hands, engrossed in evil meditation, and with her eye-sight directed to the ground, began to think thus:—

सत्यमिदं यदि भविता, मदीयगर्भस्य कथमपीह तदा ।
निष्पुण्यकजीवानामवधिरिति ख्यातिमत्यभवम् ॥ १ ॥

यद्वा चिन्तारत्नं न हि नन्दति भाग्यहीनजनसदने ।
नापि च रत्ननिधानं, दरिद्रगृहसंगती भवति ॥ २ ॥

कल्पतरुर्मरुभूमौ न प्रादुर्भवति भूम्यभाग्यवशात् ।
न हि निष्पुण्यपिपासित—नृणां पीयूषसामग्री ॥ ३ ॥

1. Satyamidam yadi bhavitā, madiya garbhasyá kathamapiha tadā;
   Nispuṇyaka jivānāmavadhiriti khyātimatyabhavam.

2. Yadvā cintāratnam na hi nandati bhāgyahina jana sadane,
   Nāpi ca ratna-nidhānam, daridra graha sangati bhavati.

3. Kalpa taru r-Marubhūmau na prādu r-bhavati bhūmya bhāgyavaśāt,
   Na hi nispunyapipāsita nrināṃ piyūsa sāmagrī.

1. If the event of an unhappy accident happening to my foetus, turns out to be true, then, I will be described as the foremost among unfortunate persons.

2. Or, Cintāmaṇi Ratna चिंतामणि रत्न a gem supposed to yield to its possessor every thing wanted, does not rejoice in the house of an unfortunate person and a treasure of gems does not associate with the house of a penniless man.

3. Besides, the Kalpa Vriksa कल्पवृक्ष the Wishing Tree capable of yielding whatever is desired, does not grow on the soil of Mārwār on account of the ill-luck of the country. In the same manner, unfortunate thirsty people, do not acquire the means of obtaining Nectar.

हा ! धिग् धिग् दैवं प्रति, किं चक्रे तेन सततवक्रेण ? ।
यन्मे मनोरथतरु-मूलादुन्मूलितोऽनेन ॥ ४ ॥

आत्तं दत्त्वाऽपि च मे लोचनयुगलं कलंकविकलमलम् ।
दत्त्वा पुनरुद्दालित-मधमेनाऽनेन निधिरत्नम् ॥ ५ ॥

आरोप्य मेरुशिखरं, प्रपातिता पापिनाऽमुनाऽहमियम् ।
परिवेष्याऽप्याकृष्टं, भोजनभाजनमलज्जेन ॥ ६ ॥

4. Hā ! Dhig! Dhig! daivam prati kim cakre tena satata vakrena;
Yanme manoratha taru r-mūladunmūlito'anena 4.

5. Āttam dattvā'pi ca me, locana yugalam kalanka vikala malam,
Dattvā punaruddālita-madhamenā'nena nidhiratnaṃ. 5.

6. Āropya Meruśikharam, prapātitā papinā'munā'hamiyam;
Parivesyā'pyākrṣtam bhojana bhājana malajjena, 6.

4. O! Fie on Destiny, Fie on Destiny ? What has the eternally crooked Fate done ? He has uprooted the tree of my best desires. 4.

5. The vile Fate, after giving me a pair of spotless eyes, has pulled them away, and after giving me a heap of valuable gems, has snatched it away. 5.

6. Ah! the cruel Fate, after raising me up to the top of Mount Meru, has thrown me down. Oh! the shameless Fate after serving me a dish of food has taken it away. 6.

यद्वा मयाऽपराद्धं, भवान्तरेऽस्मिन् भवेऽपि किं धातः! ।
यस्मादेवं कुर्वन्नुचिताऽनुचितं न चिन्तयसि? ॥ ७ ॥

अथ किं कुर्वे? क्व च वा गच्छामि? वदामि कस्य वा पुरतः? ।
दुर्दैवेन च दग्धा, मुग्धा जग्धाऽधमेन पुनः ॥ ८ ॥

7. Yadvā mayā'parāddham bhavāntare'smin bhave'pi kim dhātaḥ
Yasmādevam kurvannucitā anucitam na cintayasi?

8. Atha kim kurve kva ca vā gacchāmi vadāmi kasya vā puratah;
Durdaivena ca dagdhā mugdhā jagdhā'dhamena punaḥ. 8.

7 O destiny! What offence have I committed in this life or in previous life? that you do not even think of propriety or impropriety of such a wicked action. 7.

8. Ah! What can I do now? Where can I go? and before whom can I speak out? The wicked Fate has burnt me, who am quite innocent, the vile Fate has eaten me up. 8.

किं राज्येनाऽप्यमुना? किं वा कृत्रिमसुखैर्विषयजन्यैः? ।
किं वा दुकूलशय्या-शयनोद्भवशर्महर्म्येण? ॥ ९ ॥

गजवृषभादिस्वप्नैः सूचितमुचितं शुचिं त्रिजगदर्च्यम् ।
त्रिभुवनजनाऽसपत्नं, विना जनानन्दिसुतरत्नम् ॥ १० ॥

9 Kim rājyena'pyamunā? kim vā kritrima sukhair-visayajanyaih;
Kim vā dukūla śayyā-śayanodbhava śarma harmyena?

10. Gaja vriṣabhādi svapnaiḥ sūcitamucitaṃ śucim trijagadarcyam;
Tribhuvana janā'sapatnaṃ vinā janānandisutaratnaṃ. 10.

9–10. Without the excellent son who is worthy, pure and fit to be worshipped by the three worlds, and whose advent was foretold by the fourteen great dreams, such as an elephant a bull etc, who is unique among the living beings of the three worlds and who is pleasing to all living beings, what is the use of this kingdom to me, or of these artificial sinsual pleasures or of this palace with the comfort of sleeping on a silk bedding.

तद्रे ! दैवत ! किमुप–स्थितोऽसि दुःखाग्निगहनदहनाय ? ।
भवतोऽपराधविधुरां, किं मां प्रति धरसि वैरिधुरम् ॥ ११ ॥

धिक् संसारमसारं धिग् दुःखव्याप्तविषयसुखलेशान् ।
मधुलिप्तखड्गधारा–लेहनतुलितानहो लुलितान् ॥ १२ ॥

11. Tadare ! daivata ! kimupasthito'si duhkhāgni gahana dahanāya ?;
Bhavato'parādha vidhurāṃ kim māṃ prati dharasi vairi-dhuram 11.

12. Dhik saṃsāramasāraṃ, dhig ! duhkha vyāpta viṣaya sukha leśān;
Madhulipta khadga dhārā-lehana tulitā naho ! lulitān.

11. Therefore, O Fate ! Why are you prepared to burn me terribly, by the fire of misery ? O Fate ! Why do you bear animosity towards me who is quite innocent to you.

12. Fie ! to the worthless Saṃsāra. Fie ! also to the lot of painful and transitory sensual pleasures which are like licking the edge of a sword besmeared with honey.

यद्वा मयका किञ्चित्, तथाविधं दुष्कृतं कृतं कर्म ।
पूर्वभवे यद् ऋषिभिः, प्रोक्तमिदं धर्मशास्त्रेषु ॥ १३ ॥

पसु–पक्खि–माणुसाणं, बाले जो वि हु विओअए पावो ।
सो अणवच्चो जायइ, अह जायइ तो विवज्जिज्ञा ॥ १४ ॥

13. Yadvā mayakā kincit, tathāvidhaṃ duṣkritam kritaṃ karma;
Pūrvabhave yadriṣibhih, proktamidaṃ dharmaśāstreṣu.

14. Pasu-pakkhi-māṇusāṇaṃ, bāle jo vi hu vioyae pāvo;
So aṇavacco jāyai, aha jāyai to vivajjijjā. 14.

13-14. Or, I must have done some wicked actions in my previous lives, because it is said by wise persons in Dharma Śastras.—

14. The wicked person who separates the offsprings of lower animals, birds, and of human beings from their parents, does not have any progeny and if he at all has any progeny, it dies.

तत्पड्डका मया किं त्यक्ता वा त्याजिता अधमबुद्धया ? ।
लघुवत्सानां मात्रा समं वियोगः कृतः किं वा ? ॥ १५ ॥

तेषां दुग्धापायो-ऽकारि मया कारितोऽथवा लोकैः ? ।
किं वा सबालकोन्दुरु-बिलानि प्रपूरितानि जलैः ॥ १६ ॥

15. Tatpaddakā mayā kim tyaktā vā tyājitā adhama duddhyā?
Laghuvatsānām mātra samam viyogah kritah kim vā. 15.

16. Teśām dugdhāpāyo'kāri mayā kārito'thavā lokaih ?;
Kim vā sabālakondurubilāni prapūritām jalaih. 16.

15. Did I out of mean intellect, separate the young ones of a buffaloe from her? Or did I get them separated by others? Or did I bring about separation of young calves from their mothers? 15.

16. Or, did I make an impediment of milk to young heifers or did I cause that impediment to be created by other persons? or did I fill up with water, the holes of mice occupied by their young ones. 16.

किं कीटिकादिनगरा-ण्युष्णजलप्लावितानि धर्मधिया ? ।
किं वा काकाण्डानि च, धर्मकृते स्फोटितानि मया ? ॥ १७ ॥

किं वा साण्डशिशून्यपि, खगनीडानि प्रपातितानि भुवि ? ।
पिकशुककुर्कुटकादे-र्बालवियोगोऽथवा विहितः ? ॥ १८ ॥

17. Kim kitikādi nagarāṇyushṇa jala plāvitāni dharmadhiya ?
Kim vā kākāndāui ca, dharma krite sfotitāni mayā ? 17.

18. Kim vā sānda shiśūnyapi, khaganidāni prapātitāni bhuvi ?
Pika śuka kurkutāde r-bāla viyogo'thavā vihitah ? 18.

17. Or, did I fill up holes of ants with warm water in my previous life believing it to be a charitable work (out of ignorance ? Or did I burst the eggs of crows for sake of religion ?

18. Or, did I fell down on ground, the nests of birds with the eggs and young ones contained in them ? Or did I separate the young ones of cuckoos, parrots, cocks etc, from their parents ? 18.

किं वा बालकहत्या-ऽकारि सपत्नीसुताद्युपरि दुष्टम् ।
चिन्तितमचिन्त्यमपि वा कृतानि किं कामणादीनि ? ॥ १९ ॥

किं वा गर्भस्तम्भन-शातनपातनमुखं मया चक्रे ? ।
तन्मन्त्र भेषजान्यपि, किं वा मयका प्रयुक्तानि ? ॥ २० ॥

19. Kim vā bālaka hatyā'kāri sapatni sutādyupari duṣtam;
Chintita machintyamapi vā kritāni kim kāmaṇādini ? 19

20. Kim vā garbha stambhana-śātana-pātana mukham mayā cakre ?,
Tanmantra-bheśajānyapi, kim vā mayakā prayuktāni 20.

19 Or, did I kill babies (in my previous life) ? or did I contemplate evil thoughts towards the progeny of my co-wife or did I practise witch-craft etc. ?

20. Or, did I bring about arrest, abortion or destruction etc. of foetus, or did I practise Mantras or medicines in such efforts ?

अथवा भवान्तरे किं मया कृतं शीलखण्डनं बहुशः ? ।
यदिदं दुःखं तस्माद्, विना न संभवति जीवानाम् ॥ २१ ॥

यतः—कुरंड-रंडत्तण-दुब्भगाइ, वंज्झत्त-निंदू-विसकन्नगाई ॥
जम्मंतरे खंडिअसीलभावा, नाऊण कुज्जा दढसीलभावं ॥ २२ ॥

21. Athavā bhavāntare kim mayā kritam shila-khandanam bahuśah ?;
Yadidam duhkham tasmād vina na sambhavati jivānām.

22. Yatah—Kuranda-randattaṇa-dubbhagāi vanjjhatta-nindū-visakannagāi;
Jammantare khandia silabhava, nāūṇa kujja dadha sila bhāvam. 22.

21. Or, could I have practised debauchery very often in my previous lives? Because such a calamity cannot be possible to people, without it.

22. Because, it is said in the Śāstras-"Widowhood, child-widowhood, misfortune, barren-ness, the state of giving birth to dead infants, and the condition of a girl in which her betrothed husband dies before marriage, are results of debauchery practised in previous lives. Therefore, right conduct should be steadfastly observed."

एवं चिन्ताऽऽक्रान्ता, ध्यायन्ती म्लानकमलसमवदना ।
दृष्टा शिष्टेन सखी-जनेन तत्कारणं पृष्टा ॥ २३ ॥

प्रोवाच साश्रुलोचन-रचना निः-श्वासकलितवचनेन ।
किं मन्दभागधेया वदामि ? यज्जीवितं मेऽगात् ॥ २४ ॥

23. Evam cintākrāntā dhyayanti mlāna kamala sama vadanā,
Driṣtā śiṣtena sakhi-janena, tat kāraṇam priṣtā.

24. Provāca sāśrulocana-racanā nihśvāsa kalita vacanena;
Kim manda bhāgya dheya vadāmi? yajjīvitam me agat. 24

23. On seeing Triśalā kṣatriyāṇī thus deeply engrossed in anxiety and in a contemplating mood and with a faded face resembling a withered lotus, her clever female companions, asked her the cause of it.

24. Then, Triśalā mātā, full of tears in her eyes, said with deep sighs:—"What can an unfortunate person like myself say? O friends! my life has gone."

सख्यो जगुरथ हे सखि! शान्तममंगलमशेषमन्यदिह ।
गर्भस्य तेऽस्ति कुशलं, न वेति वद कोविदे! सत्यम् ॥ २५ ॥

सा प्रोचे गर्भस्य च, कुशले किमकुशलमस्ति मे सख्यः! ।
इत्याद्युक्त्वा मूर्च्छा-मापन्ना पतति भूपीठे ॥ २६ ॥

शीतलवातप्रभृतिभिरुपचारैर्बहुतरैः सखीभिः सा! ।
संप्रापितचैतन्योत्तिष्ठति विलपति च पुनरेवं ॥ २७ ॥

25. Sakhyo jaguratha he sakhi! śāntamamangalamaśeṣa manyadiha;
Garbhasya te'sti kuśalam na veti vada kovide! satyam. 25.

26. Sā proce garbhasya ca kuśale kimakuśalamasti me sakhyah!;
Ityādyuktvā mūrcchāmāpannā patati bhūpīthe.

27. Śītala vāta prabhritibhirupacārai r-bahutaraih sakhī-bhih sā;
Samprāpita caitanyo-ttiṣthati vilapati ca punarevam. 27.

25. Her companions said, 'O friend! May all your other calamities vanish! O intelligent woman! Say out immediately whether your foetus is healthy or not.

26. She said 'My friends! if my foetus is healthy what other unhappiness can I have? So saying, she fell down insensible in a swoon on the ground.

27. When she re-gained consciousness by cooling measures she seated herself and began to lament thus:—

गरुए अणोरपारे रयणनिहाणे अ सायरे पत्तो ।
छिद्दघड़ो न भरिज्जइ, ता किं दोसो जलनिहिस्स ? ॥ २८ ॥

पत्ते वसन्तमासे, रिद्धिं पावन्ति सयलवणराई ।
जं न करीरे पत्तं, ता किं दोसो वसन्तस्स ? ॥ २९ ॥

उत्तुंगो सरलतरु बहुफलभारेण नमिअसव्वंगो ॥
कुज्जो फलं न पावइ, ता किं दोसो तरुवरस्स ? ॥ ३० ॥

28. Garue aṇorapāre rayaṇanihāne a sāyare patto;
Chiddaghaḍo na bharijjai tā kim doso jalanihissa ? 28

29. Patte vasantamāse, riddhim pāvanti sayalavaṇarāī;
Jaṃ na karīre pattaṃ, tā kim doso vasantassa. 29.

30 Uttungo saralataru bahufalabhārena namiasavvaṅgo;
Kujjo falam na pāvai, tā kim doso taruvarassa ?

28. If an earthen pot with holes in it, is not filled in a great sea with an endless quantity of water, and which is the abode of gems, is it the fault of the sea ?

29. With the advent of spring-time, all the vegetable products grow, at that time if the tree of Kerado केरडो, the tree of sour berries, does not have even a leaf on it, is it the fault of spring-time ?

30. If a dwarf does not obtain fruits from a tall straight tree with all parts bent low with the burden of many fruits, is it the fault of the excellent tree ?

समीहितं यन्न लभामहे वयं, प्रभो! न दोषस्तव कर्मणो मम ।
दिवाऽप्युलूको यदि नाऽवलोकते, तदा स दोषः कथमंशुमालिनः? ३१ ॥

31. Samīhitam yanna labhāmahe vayam, prabho! na doṣa stava karmaṇo mama;
Divā'pyulūko yadi nā'valokate, tadā sa doṣaḥ katham amṣu mālinaḥ?

31. Therefore, O lord! if I am not able to acquire my desired object, it is no fault of yours, but it is the fault of my karmas; because if the owl does not see even during day-time, how can it be the fault of the Sun?

अथ मे मरणं शरणं, किं करणं विफलजीवितव्येन ।
तच्छ्रुत्वेति व्यलपत्, सख्यादिः सकलपरिवारः ॥ ३२ ॥
हा! किमुपस्थितमेतत्, निष्कारणवैरिविधिनियोगेन ।
हा! कुलदेव्यः क्व गता? यदुदासीनाः स्थिता यूयम् ॥ ३३ ॥

32. Atha me maranaṃ śaraṇam, kim karaṇam vifala jivitavyena;
Tacchrutveti vyalapat sakhyādih sakalaparivārah 32.

33. Hā! kimupasthitametat, niṣkāraṇa vairi vidhi niyogena;
Hā! kula devyah kva gatā? yadudāsināh sthitā yūyam. 33.

32 Now, death is the only shelter for me. What is the use of living fruitlessly? On hearing the lamentation of Triśalā mātā, her companions and the whole multitude of family-members began to cry aloud. 32.

33 Oh! how has this unexpected calamity been created by the Fate who has needlessly become an enemy? Ah! where have the family-gods gone away! Why have you remained indifferent?

अथ तत्र प्रत्यूहे, विचक्षणाः कारयन्ति कुलवृद्धाः ।
शान्तिकपौष्टिकमन्त्रोपयाचितादीनि कृत्यानि ॥ ३४ ॥

पृच्छन्ति च दैवज्ञान्, निषेधयन्त्यपि च नाटकादीनि ।
अतिगाढशब्दविरचित–वचनानि निवारयन्त्यपि च ॥ ३५ ॥

34. Atha tatra pratyūhe, vicakṣaṇāh kārayanti kulavriddhāḥ;
Shantika pauṣtika mantraupayācitādini krityāhi. 34.

35. Pricchanti ca daivajnān, niṣedhayntyapi ca nātakādīni;
Ati gāḍha śabda viracita-vacanāni nivārayantyapi ca. 35.

34. Then, with the object of preventing such a calamity, the clever elderly female-members of the family, began to practise various pacificatory, strengthening and expiatory rites and mantras.

35. They asked astrologers, stopped dancings etc, and prevented the talks involving loud speaking. 36.

राजाऽपि लोककलितः शोकाकुलितोऽजनिष्ट शिष्टमतिः ।
किं कर्तव्यविमूढाः, संजाता मन्त्रिणः सर्वे ॥ ३६ ॥

36. Rāja'pi lokakalitah śokākulito'janiṣta śiṣtamatih;
Kim kartavyavimūdhāh, sanjāta mantriṇah sarve. 36.

36. The wise king Siddhārtha also, surrounded by the towns people became very sorry and the ministers even, became extremely perplexed as to what should be done now.

तंपि य सिद्धत्थरायवरभवणं उवरयमुइंग–तंती–तलताल–नाडइज्ज जणमणुज्जं दीणविमणं विहरइ ॥ ९२ ॥

Tam pi ya Siddhattha rāya vara bhavanam uvarāya muinga-tantī-tala tāla-nādaijja jaṇamaṇujjam dīṇa vimaṇam viharai. 92.

At that time, the excellent palace of King Siddhārtha, became entirely devoid of the pleasures of the music of the beating of drums, of flutes, of harmonious clapping of hands, and of various dramatic performances and of a gloomy appe-arance. 92.

९३. तए णं से समणे भगवं महावीरे माऊए अयमेयारूवं अब्भत्थियं पत्थियं मणोगयं संकप्पं समुप्पन्नं वियाणित्ता

93. Tae naṃ se samaṇe bhagavaṃ Mahāvīre māue ayameyārūvaṃ abbhatthiyam patthiyam maṇogayam samkappam samuppannaṃ viyāṇittā

93. Then, Śramaṇa Bhagavān Mahāvīra knowing by Avadhi Jnāna, the ill-conceived mental idea of his mother, about himself, thought within himself:—

किं कुर्मः? कस्य वा ब्रूमः? मोहस्य गतिरीदृशी ।
दुषेर्धातोरिवाऽस्माकं, दोषनिष्पत्तये गुणः ॥ १ ॥

1. Kim kurmaḥ? Kasya vā brumah? Mohasya gatirīdriśī;
Duṣe r-dhātorivā'smākam doṣa nispattaye gaṇaḥ. 1.

1. What can we do? Before whom, can we say out? Such is the course of Moha मोह Infatuation. Guṇa गुण a merit resulted in Doṣa (दोष) a demerit for me, like the Guna (गुण) of the verb-root Duṣ दुष् (when Guna is made दुष becomes दोष् in grammar).

मया मातुः प्रमोदाय कृतं जातं तु खेदकृत् ।
भाविनः कलिकालस्य, सूचकं लक्षणं ह्यदः ॥ २ ॥

पञ्चमारे गुणो यस्माद् भावी दोषकरो नृणाम् ।
नालिकेराऽम्भसि न्यस्तः, कर्पूरो मृतये यथा ॥ ३ ॥

2. Maya mātuḥ pramodāya kritam, jātam tu khedakrit;
Bhāvinaḥ kali kālasya sūcakaṃ lakṣaṇam hyadah. 2.

3. Pancamāre guṇo yasmād bhāvī doṣakaro nṛṇāṃ;
Nālikerā'mbhasi nyastaḥ karpūro mritaye yathā. 3.

2. What I did with the object of pleasing my mother became a source of sorrow to her. It is a sign indicative of the future Kali Kāla कलिकाल the Iron Age.

3. Because, during the present, fifth cycle of the current age, a favour done to people causes evil in future just as camphor mixed with the water of a cocoanut produces death.

एगदेसेणं एयइ । तए णं सा तिसला खत्तियाणी हट्ठ–तुट्ठ० जाव हियया एवं वयासी ॥ ९३ ॥

९४. नो खलु मे गब्भे हडे, जाव नो गलिए । एस मे गब्भे पुव्विं नो एयइ, इयाणिं एयइ त्ति कट्टु हट्ठ–तुट्ठ० जाव हियया एवं वा विहरइ

Egadesenam eyai; Tae ṇam sā Tisalā khattiyāṇī hattha-tuttha jāva hiyayā evam vayāsi. 93.

94. No khalu me gabbhe hade, jāva no galie; esa me gabbhe puvvim nā eyai, iyāṇim eyai tti kattu hattha tuttha jāva hiyayā evam vā viharai. 94

93. and moves a part of his body. Thereupon; Triśalā kṣatriyāṇi pleased, contented till, with her heart expanded with joy, addressed her companions thus;—

94. Really, my foetus has not been taken away till it has not dropped away in a liquid form. This foetus of mine did not move before, but now it moves, so saying, she became pleased, contented, till with her heart expanded with joy.

The poet now describes the condition of Triśalā.

प्रोल्लसितनयनयुगला, स्मेरकपोला प्रफुल्लमुखकमला ।
विज्ञातगर्भकुशला रोमाञ्चितकञ्चुका त्रिशला ॥ १ ॥

प्रोवाच मधुरवाचा, गर्भे मे विद्यतेऽथ कल्याणम् ।
हा ! धिग् मयकाऽनुचितं, चिन्तितमतिमोहमतिकतया ॥ २ ॥

1. Prollasita nayana yugalā, smera kapolā prafulla mukha kamalā,
Vijnāta garbha kuśalā, romāncita kancukā Triśalā.

2. Provāca madhuravaça, garbhe me vidyate'tha kalyaṇam;
Hā ! Dhig ! mayakā'nucitaṃ; cintitamatimohamatikatayā.

1–2. Having realised the healthy condition of her foetus, Triśalā with both her eyes delighted with joy, with her cheeks expanded, with her lotus-like face brightening up and with the garment of the upper portion of her body widening with joy, spoke with sweet words:–My foetus is healthy. Fie ! on me that I thought on evil ideas out of great infatuation.

सन्त्यथ मम भाग्यानि, त्रिभुवनमान्या तथा च धन्याऽहम् ।
श्लाघ्यं च जीवितं मे, कृतार्थतामाप मे जन्म ॥ ३ ॥

श्रीजिनपदाः प्रसेदुः कृताः प्रसादाश्च गोत्रदेवीभिः ।
जिनधर्मकल्पवृक्ष–स्त्वाजन्माराधितः फलितः ॥ ४ ॥

3. Santyatha mama bhāgyāni tribhuvana manyā tathā ca dhanya'haṃ;
Ślāghyam ca jivitam me kritartamapa me janmaḥ. 3.

4. Śree Jinapādaḥ praseduh kritah prasāda ścha gotra devibhiḥ;
Jina dharma kalpa vriksa stavājanmārādhitaḥ falitaḥ. 4.

3. I have still good luck with me. I am worthy of honour by the three worlds I am fortunate. My life is praiseworthy, my birth has become successful.

4. The Jineśvara devas are pleased with me; the family goddesses have shown favour towards me; the Kalpa vrikṣa in the form of the Jaina dharma propitiated by me through out my life has borne fruit.

एवं सहर्षचित्तां देवीमालोक्य वृद्धनारीणाम् ।
जयजय ! नन्देत्याद्याशिषः प्रवृत्ता मुखकजेभ्यः ॥ ५ ॥

हर्षात् प्रवर्तितान्यथ कुलनारीभिश्च ललितधवलानि ।
उत्तम्भिताः पताका, मुक्तानां स्वस्तिका न्यस्ताः ॥ ६ ॥

5. Evam saharṣacittam devīmālokya vriddhanāriṇām;
Jaya Jaya ! Nandetyadyāsiśaḥ pravrittā mukhakajebhyah 5.

6. Harṣāt pravartitānyatha, kulanāribhiśca lalitadhavalāni;
Uttambhittāh patākā muktānāṃ svastikā nyastāh. 6.

5. On seeing Triśalā-devi full of joy in her heart, blessings of 'Jaya Jaya Nandā' issued from the lotus-like mouths of old females of the family.

6. The young females of the family began to sing joyfully, delightful auspicious songs; posted flags (in all directions) and made Svastikas स्वस्तिक (auspicious signs 卐) with pearls.

आनन्दाऽद्वैतमयं राजकुलं तद् बभूव सकलमपि ।
आतोद्य-गीत-नृत्यैः सुरलोकसमं महाशोभम् ॥ ७ ॥

7. Ānanā'dvaitamayam rājakulam tad babhūva sakalamapi;
Ātodya-gīta-nrityaih suralokasamaṃ mahāśobhaṃ. 7.

7. The whole royal family, became completely absorbed in joy and the place looked exceedingly beautiful like a celestial dwelling on account of the music of drums, singing and dancing.

वर्द्धापनागता धन-कोटीर्गृह्णन् ददच्च धनकोटीः ।
सुरतरुरिव सिद्धार्थः संजातः परमहर्षभरः ॥ ८ ॥

8. Varddhāpanāgatā dhana-koti r-grihṇan dadacca dhana kotih;
Surataruriva Siddhārthah sanjātah parama harṣa bharah.

8. King Siddhārtha while accepting presents of crores of rupees in congratulation of the healthy condition of the foetus and giving gifts valued at crores of rupees looked like the wishing tree, and was full of delight.

तए णं समणे भगवं महावीरे गब्भत्थे चेव इमेयारूवं अभिग्गहं अभिगिण्हइ—"नो खलु मे कप्पइ अम्मा-पिऊहिं जीवंतेहिं मुंडे भवित्ता अगाराओ अणगारियं पव्वइत्तए ॥ ९४ ॥

Tae ṇaṃ Samaṇe Bhagavam Mahāvire gabbhatthe ceva imeyārūvaṃ abhiggaham abhiginhai-"No khalu me kappai ammā piūhiṃ jivantehim munde bhavittā agārāo aṇagāriyam pavvaittae." 94.

94 Śramana Bhagavān Mahāvîra, thereupon while remain--ing in the uterus, took the undermentioned vow:—"Indeed, it is not desirable for me to be a mendicant and take Dîkśā leaving my house so long as my mother and father are alive."

94. He thought, when my mother has such a strong affection for me although I am not yet born, what greater affection she will have for me after I am born Besides, some say, the vow has been taken with the object of showing others their duty towards their parents.

९५. तए णं सा तिसला खत्तियाणी ण्हाया कयबलिकम्मा कय कोउयमंगलपायच्छित्ता सव्वालंकारविभूसिया तं गब्भं नाइसीएहिं, नाइ--उण्हेहिं, नाइतित्तेहिं, नाइकडुएहिं, नाइकसाएहिं, नाइअंबिलेहिं, नाइमहुरेहिं, नाइनिद्धेहिं, नाइलुक्खेहिं, नाइउल्लेहिं, नाइसुक्केहिं,

Tae ṇaṃ sā Tisalā khattiyaṇî ṇhāyā, kaya bali kammā, kaya kouya-mangala pāyacchittā, savvā'lankāra vibhūsiyā tam gabbham naisiehim, nāiunhehim, nāitittehim, nāikaduehim naikasāehim, nāiambilehim, nāimahurehim, nāiniddhehim nāilukkhehim, nāiullehim, naisukkehim.

95. Then, Trisalā kṣatriyāni bathed, worshipped her house-hold deity, did auspicious marks on her body and expiatory rites (for the purpose of warding off danger) and with her body decorated by various ornaments, she nourished her foetus with food and drink materials which were neither too cold nor too warm, neither too bitter nor too pungent, neither too astringent nor too sour, neither too sweet nor too oily, and which were not too dry, too damp, or too hard. Food and drink materials which are very cold or very warm are harmful

to the foetus, because some of them produce excess of wind, some produce excess of bile and some of them produce an excess of phlegm.

It is said in a medical work named Vāgabhatta:—

वातलैश्च भवेद् गर्भः कुब्जाऽन्धजडवामनः ।
पित्तलैः खलतिः पिङ्गः, श्वित्री पाण्डुः कफात्मभिः ॥ १ ॥

अतिलवणं नेत्रहरं, अतिशीतं मारुतं प्रकोपयति ।
अत्युष्णं हरति बलं, अतिकामं जीवितं हरति ॥ २ ॥

1. Vātalaiksca bhaved garbhah kubjā'ndhajadavāmanah;
Pittalaih khalatih pingah ṣvitri pāndu kafātmabhih. 1.

2. Ati lavaṇam netraharam atiśitam mārutaṃ prakopayati;
Atyuṣṇam harati balam atikāmam jivitam harati. 2.

1. By the partaking of food and drink materials capable of producing wind, the foetus (of a pregnant woman) becomes deformed, blind, stupid and dwarfish, by partaking of materials producing excess of bile, the foetus becomes bald-headed or yellow coloured; and by partaking of food and drink materials producing phlegm, the foetus becomes affected with white leprosy or with pernicious anoemia. 1.

2. The partaking of very salty food and drink materials becomes injurious to the eyes of the foetus, the partaking of very cold food and drink materials produces wind; the partaking of very warm food and drink materials produces debility; and excessive indulgence in sexual pleasures produces death.

Besides, indulgence in sexual pleasures, travelling in a boat or in a palanquin, riding a horse or a camel, taking long walks, faltering while walking, falling down, being pressed, masaging the abdomen, colicky pains, running fast, striking against any thing, lying down on uneven ground, sitting on uneven ground, sitting in a very narrow place or

sitting long on legs, fastings, impediment to emotions, living on very dry food-materials, using very bitter substances, using very pungent substances, taking food in very large quantities, becoming very amorous, excessive lamentation, the use of very salty food materials, diarrhoea, vomiting, the use of brisk purgatives, the use of swinging boards, and indigestion-all these causes produce abortion. Triśalā kṣatriyāṇi while avoiding the above-named causes of abortion was carefully nourishing her foetus.

सव्वत्तुभयमाणसुहेहिं, भोयणाऽऽच्छायण-गंध-मल्लेहिं

Savvattu bhayamāṇa suhehim bhoyaṇā'cchāyaṇa-gandha-mallehim-

Triśalā kṣatriyāni was nourshing her foetus with the use of food and drink materials, clothes, perfumed articles and garlands of flowers, such as suited the different seasons of the year.

It is said:—

वर्षासु लवणममृतं शरदि जलं गोपयश्च हेमन्ते ।
शिशिरे चाऽऽमलकरसो घृतं वसन्ते गुडश्चान्ते ॥ १ ॥

1. Varṣāsu lavaṇamamritaṃ, Śaradi jalam, gopaya sca Hemante; Śiśire cā'malaka raso ghritaṃ Vasante gudascānte.

1. During Varṣā Ritu वर्षाऋतु the Rainy season the months of Śrāvaṇa श्रावण and Bhādrapada भाद्रपद (the months of August and September) salt is as nutritious as nectar, during the Śarada शरदऋतु Ritu the months of Āśvina आश्विन and Kārtika कार्तिक (the months of October and November) water is as nutritious as nectar, during the Hemanta Ritu हेमन्तऋतु the months of Mārgaśirṣa मार्गशिर्ष and Poṣa पोष (the months of December and January) cow's milk is as nutritious as nectar; during the Śiśira Ritu शिशिरऋतु the months of Māha

माह and Falguna फाल्गुन (the months of February and March) an acid beverage is as nutritious as nectar; during the Vasanta Ritu वसन्तऋतु the months of Caitra चैत्र and Vaiśākha वैशाख (the months of April and May) clarified butter is as nutritious as nectar, and during Grīsma Ritu ग्रीष्मऋतु the months of Jaista ज्येष्ठ and Āsāda आषाड (the months of June and July Guda गुड molasses is as nutritious as nectar.

वयगय रोग-सोग-मोह-भय-परिस्समा

Vaya gaya roga-soga-moha-bhaya-parissama.

(Triśalā ksatriyāni) who was free from disease-sorrow-fainting-fear and fatigue—

It is said in the standard medical work named Suśruta सुश्रुत—

"The foetus becomes lazy if a pregnant woman sleeps during day-time, it becomes blind if she freely uses collyrium, for her eyes, it becomes short-sighted if she weeps much, it becomes ill behaved if she bathes often; and anroints her body it becomes leprous if she annoints her body with oils; it becomes affected with diseased nails if she cut her nails very often; it becomes very unsteady if she runs often. The teeth, lips, palate and tongue of the foetus become black if she laughs much; it becomes gerrulous by talking unnecessarily, it becomes deaf if she hears loud sounds, it becomes bald-headed if she writes much and the foetus becomes delirious if she uses the fan very often."

Triśalā ksatriyāni did not make use of any occupation involving danger to the life of the foetus.

Old females of the family, also advised her as follows—

मन्दं सञ्चर मन्दमेव निगद व्यामुञ्च कोपक्रमं
पथ्यं भुङ्क्ष्व बधान नीविमनघां मा माऽट्टहासं कृथा ।

आकाशे भव मा सुशेष्व शयने नीचैर्बहिर्गच्छ मा
देवी गर्भभराऽलसा निजसखीवर्गेण सा शिक्ष्यते ॥ १ ॥

1. Mandam sancara mandameva nigada vyāmunca kopakramam pathyam bhunkṣva badhān nīvi managhām mā mā'drihāsaṃ krithā;
Ākāśe bhava mā suśeṣva śayane, nīcai bahir gaccha mā;
devi garbhabharā'lasā nija sakhi vargena sā śiksyate. 1.

1. O friend! You walk slowly, talk slowly, do not be angry with any one, always eat wholesome diet, tie the string of your under-garment loose, do not laugh loud, do not remain in an open space, lie down in a bed, do not descend a low level ground, do not go out of your palace. Triśalā devi, slowed down in her gait by the burden of her foetus, was thus advised by her female companions. 1.

सा जं तस्स गब्भस्स हियं मियं पत्थं गब्भपोसणं तं देसे य काले य आहारमाहारेमाणी विवित्त-मउएहिं सयणाऽऽसणेहिं पइरिक्कसुहाए मणाणुकूलाए विहारभूमीए

Sā jaṃ tassa gabbhassa hiyaṃ miyam pattham gabbhaposaṇam tam dese ya kāle ya āhāramahāremaṇī vivittā mauehim sayaṇā'sanehim pairikka suhāe maṇāṇukūlāe vihāra bhūmīe

Triśalā kṣatriyāni was, then, taking a diet, that was beneficient, sufficient, healthy and nutritious to the foetus at a place and time suitable to the individual article of diet. She was also living in a place which was pleasant and congenial to her mind (as it was devoid of other persons except her private attendants) on very soft and defectless seats and beds.

पसत्थदोहला–

Pasattha dohalā

Triśalā ksatriyāṇi, then, had the following praiseworthy desires—

जानात्यमारिपटहं पटु घोषयामि, दानं ददामि सुगुरून् परिपूजयामि ।
तीर्थेश्वरार्चनमहं रचयामि संघे, वात्सल्यमुत्सवभृतं बहुधा करोमि ॥ १ ॥

सिंहासने समुपविश्य वरातपत्रा, संवीज्यमानकरणा सितचामराभ्याम् ।
आज्ञेश्वरत्वमुदिताऽनुभवामि सम्यग्, भूपालमौलिमणिलालितपादपीठा ॥ २ ॥

1. Jānatyamāri pataham patu ghoṡayāmi, dānam dadāmi sugurūn paripūjayāmi;
Tīrtheṡvarārcanamaham racayāmi sanghe, vātsalyamutsavabhritam bahudhā karomi. 1.

2. Simhāsane samupaviṡya varātapatrā, samvījyamānakaraṇa sita cāmarābhyām;
Ājneṡvaratvamuditā'nubhavāmi samyag, bhūpāla maulimani lālitapādapithā. 2.

Triṡalā kṣatriyānī had the following desires:—

1. I may announce a proclamation with beating of drums, prohibiting the killing of animals; I may give gifts, I may fully respect my elderly persons I may worship Tīrthankaras and I may render brotherly service to my co-religionists with great festivities. 1.

2. Besides, having seated myself on a lion-seated throne with an excellent umbrella on my head, with my body fanned by a pair of chowries of yāk-tail, and with my foot-stool dazzling with the gems in the diadems of kings (saluting my feet) I being in a lofty position may really enjoy the state of power of issuing orders.

आरुह्य कुञ्जरशिरः प्रचलत्पताका, वादित्रनादपरिपूरितदिग्विभागा ।
लोकैः स्तुता जयजयेतिरवैः प्रमोदा–दुद्यानकेलिमनघां कलयामि जाने ॥ ३ ॥

3. Āruhya kunjaraṡirah pracalatpatākā vādita nāda paripūrita dig–vibhāgā;
Lokaiḥ stutā jaya jayeti ravaiḥ pramodā, dudyāna kelimanagham kalayāmi jāne. 2.

3. Being seated on the head of an elephant with flags moving in all directions, filling all the directions with the sound of music and being praised joyfully by the people with the pleasing sound of Jaya, Jaya जय जय Victory! Victory! I may experience the sinless sports of pleasure-gardens. So I feel.

संपुण्णदोहला, सम्माणियदोहला, अविमाणियदोहला, वुच्छिन्न दोहला, ववणीयदोहला, सुहं सुहेण आसइ, सयइ, चिट्ठइ, निसीयइ, तुयट्टइ, विहरइ, सुहं सुहेण तं गब्भं परिवहइ ॥ ९५ ॥

Sampuṇṇa dohalā, sammāṇiya dohalā, avimāṇiya dohalā, vucchinna dohalā, vavaniya dohalā, suham suhena āsai, sayai, ciṭṭhai, nisīyai tuyaṭṭhai, viharai, suham suheṇa tam gabbham parivahai. 95.

Triśalā kṣatriyāṇi, whose desires have been fulfilled by King Siddhārtha, whose desires have been respected by the acquisition of wished for objects, whose desires have not been disregarded even for a moment, whose desires have been removed completely by the acquisition of the desired object and who has now become entirely free from any desires, reposes herself on a pillar etc, sleeps, gets up, sits down, wallows in bed; when she is free from sleep, and moves about happily in a way that does not produce the least harm to her foetus, and in this way she bears her foetus happily and in a way that does not produce the least injury to it.

९६. ते णं कालेणं ते णं समए णं समणे भगवं महावीरे जे से गिम्हाणं पढमे मासे दुच्चे पक्खे-चित्तसुद्धे, तस्स णं चित्तसुद्धस्स तेरसी-दिवसेणं, नवण्हं मासाणं बहुपडिपुण्णाणं अद्धट्ठमाणं राइंदियाणं विइक्कंताणं, उच्चट्ठाणगएसु गहेसु, पढमे चंदजोगे, सोमासु दिसासु वितिमिरासु विसुद्धासु, जइएसु सव्वसउणेसु, पयाहिणाऽणुकूलंसि भूमिसप्पिंसि मारुयंसि पवायंसि, निप्फण्णमेइणीयंसि कालंसि, पमुइय-पक्कीलिएसु जणवएसु, पुव्वरत्तावरत्तकाल

समयंसि, हत्थुत्तराहिं नक्खत्तेणं जोगमुवागएणं आरोग्गारुग्गं दारयं पयाया ॥ ९६ ॥

96. Tenam kalenam teṇam samaeṇam samaṇe bhagavam Mahavīre je se gimhāṇam padhame māse ducce pakkhe-citta sudde, tassa ṇaṃ cittasuddassa Terasi divase ṇaṃ navaṇhaṃ masānam bahupadipuṇṇāṇam addhatthamāṇam rāindiyāṇaṃ viikkantāṇaṃ uccathānagaesu gahesu, padhame candajoge somāsu disāsu vitimirāsu visuddhāsu, jaiesu savva sauṇesu, payahiṇa-'ṇukūlamsi bhūmisappimsi, māruyamsi pavāyamsi, nipphaṇna meiṇiyamsi kālamsi, pamuiya pakkiliesu jaṇavaesu, puvva rattāvaratta kala samayamsi, Hatthuttarāhim nakkhatteṇam jogamuvāgaenam āruggāruggam dārayam payāyā. 96.

96. During that age, at that time, on the thirteenth day of the second fortnight of the first month of summer, that is on the thirteenth day, of the bright fortnight of the month of Caitra चैत्र (चैत्र शुद तेरस Caitra śud Teras), after the completion of nine months and seven and a half days, (as the duration of pregnancy,) when the planets occupied the highest aspects, when the Candra चंद्र assumed an excellent position when all the directions were calm, free from darkness and serene, when all the birds were making jay jay sound and the southerly pleasant wind was gently touching the ground, at a time when the earth was full of all sorts of corn and other substances, and when all the people were joyful and amusing themselves playfully on account of healthfulness and a time of plenty, at midnight, when the moon was in conjunction with the constellation Uttarāfālguni उत्तराफल्गुनी Triśalā kṣatriyāṇi painlessly gave birth to a healthy child. 96.

The duration of the period of pregnancy of the mothers of the twenty-four Tīrthankaras of the present series is given by Śrī Soma Tilaka-sūri in his work "Saptati Śata Sthānaka सप्ततिशतस्थानक":—

Bhagavān Śrī Riśabha-deva remained in uterus for nine months and four days, Śree Ajitanatha Prabhu for eight

months and twenty-five days; Śrî Sambhavanātha for nine months and six days; Śrî Abhinandana Prabhu for eight months and twenty eight days; Śrî Sumatināth Prabhu for nine months and six days; Śrî Padma Prabha for nine months and six days; Śrî Suparśva Nāth Prabhu for nine months and nineteen days; Śrî Candra Prabha for nine months and seven days; Śrî Suvidhi Nātha Prabhu for eight months and twenty-six days; Śrî Śitala Nāth Prabhu for nine months and six days; Śrî Śreyānsa Nāth Prabhu nine months and six days; Śrî Vāsupujya Prabhu eight months and twenty days; Śrî Vimala Nāth Prabhu, eight months and twenty-one days; Śrî Ananta Nāth Prabhu, nine months and six days; Śrî Dharma Nāth Prabhu, eight months and twenty-six days; Śrî Śānti Nāth Prabhu nine months and six days; Śrî Kunthu Nāth Prabhu, nine months and five days; Śrî Arnāth Prabhu, nine months and eight days; Śrî Malli Nath Prabhu nine months and seven days; Śrî Muni Suvrata Prabhu, nine months and eight days, Śrî Nami Nāth Prabhu nine months and eight days, Śrî Nemi Nāth Prabhu, nine months and eight days; Śrî Parśva Nāth Prabhu, nine months and six days and Śrî Mahāvîra Swāmi remained in uterus for nine months and seven and a half days.

No.	Names.	Garbhāvās गर्भवास Period of Uterine Life Months.	Days.
1	Bhagavān Śrî Riṣabha deva	9	4
2	Śrî Ajitnāth Prabhu	8	25
3	Śrî Sambhava Nāth Prabhu	9	6
4	Śrî Abhinandana Prabhu	8	28
5	Śrî Sumati Nāth Prabhu	9	6
6	Śrî Padma Prabha	9	6
7	Śrî Supārśva Nāth Prabhu	9	19
8	Śrî Candra Prabha	9	7
9	Śrî Suvidhi Nāth Prabhu	8	26
10	Śrî Śītala Nāth Prabhu	9	6
11	Śrî Śreyānsa Nāth Prabhu	9	6
12	Śrî Vāsu-pujya Prabhu	8	20
13	Śrî Vimala Nāth Prabhu	8	21
14	Śrî Ananta Nāth Prabhu	9	6
15	Śrî Dharma Nāth Prabhu	8	26
16	Śrî Śānti Nāth Prabhu	9	6
17	Śrî Kunthu Nāth Prabhu	9	5
18	Śrî Arnāth Prabhu	9	8
19	Śrî Mallināth Prabhu	9	7
20	Śrî Muni Suvrata Nāth Prabhu	9	8
21	Śrî Nami Nāth Prabhu	9	8
22	Śrî Nemi Nāth Prabhu	9	8
23	Śrî Pārśva Nāth Prabhu	9	6
24	Śrî Mahāvîra Swami	9	7½

The planets are said to occupy a high position when they are in the undermentioned astral houses:—

अर्क्काद्युच्चान्यज १ वृष २ मृग ३ कन्या ४ कर्क ५ मीन ६ वणिजोंऽशैः ।
दिग् १० दहना ३ ष्टाविंशति २८ तिथी १५ षु ५ नक्षत्र २७ विंशतिभिः ॥ १ ॥

1. Arkkādyuccānyaja 1. Vrisa 2. Mriga 3. Kanyā 4. Karka 5. Mīna 6. Vaṇijo'ṅśaiḥ;

Dig 10 Dahana 3 Astāvinśati 28 Tithī 15 Iṣu 5 Nakṣatra 27 Vinṣantibhih. 20..

Planets	Astrological house.	Period of Transit
सूर्य Sūrya Sun	मेष Mesa Aries r	$\frac{10}{30}$
सोम Soma Moon	वृषभ Vrisabha Taurus 8	$\frac{3}{30}$
मंगल Maṅgala Mars	मृग Mriga Capricorn R	$\frac{28}{30}$
बुध Budha Mercury	कन्या Kanyā Virgo †	$\frac{15}{30}$
गुरु Guru Jupiter	कर्क Karka Cancer ♋	$\frac{5}{30}$
शुक्र Śukra Venus	मीन Mīna Pisces X	$\frac{27}{30}$
शनि Śani Saturn	तुला Tulā Libra ⊥	$\frac{20}{30}$

The explanation is that the planets Sūrya (Sun) Soma (Moon) etc, occupying the astral houses मेष Mesa (Aries) वृषभ Vriṣabha (Taurus) etc, are praiseworthy. But when remaining in the astral house for the period of their transit indicated in the verse, they are most excellent.

Their effect is as follows—

सुखी १ भोगी २ धनी ३ नेता ४, जायते मण्डलाधिपः ५ ।
नृपति ६ श्चक्रवर्त्ती च ७, क्रमादुच्चग्रहे फलम् ॥ १ ॥

Sukhî 1 Bhogî 2 Dhanî 3 Netā 4, jāyate maṇḍalādhipaḥ 5;
Nripati 6 śćakrávártî ca 7, kramāducca grahe phalam. 1.

The planets occupying the high position have the undermentioned effects in regular order. That is to say—A person with सूर्य Sūrya, Sun, remaining in the astral house मेष Meṣa (Aries) for the $\frac{10}{30}$ of the total period of its transit through the house becomes सुखी Sukhî, happy; with सोम Soma, Moon in the astral house वृषभ Vrisabha, Taurus, for the $\frac{3}{30}$ of the total period of its transit through the house becomes भोगी Bhogî, opulent; with मंगल Maṅgala, Mars, in the astral house मृग Mriga, Capricorn for the $\frac{28}{30}$ of the total period becomes धनी Dhanî, wealthy; with बुध Budha, Mercury, in the astral house कन्या Kanyā, Virgo for $\frac{15}{30}$ of the total period becomes a नेता Netā, leader; with गुरु Guru, Jupiter, in the astral house कर्क Karka, Cancer, for $\frac{5}{30}$ of the total period, becomes a मण्डलाधिप Mandaladhipa, chief of a province, with शुक्र Śukra, Venus, in मीन Mîna, Pisces, for $\frac{27}{30}$ of the total period, becomes a नृपति Nripati, king; and with शनि Śani, Saturn, remaining in the astral house तुला Tulā, Librā, for the $\frac{20}{30}$ of the total period of its transit through the house, he becomes a चक्रवर्ती Cakravartin, sovereign of the world.

तिहिं उच्चेहिं नरिंदो पञ्चहिं तह होइ अद्धचक्की अ ।
छहिं होइ चक्कवट्टी सत्तहिं तित्थङ्करो होइ ॥ २ ॥

2. Tihim uccehim narindo, pancahim taha hoi addhacakkî a,
Chahim hoi cakkavattî, sattahim Titthankaro hoi 2.

त्रिभिरुच्चैर्नरेन्द्रः पञ्चभिस्तथा भवत्यर्धचक्री ।
षड्भिर्भवति चक्रवर्ती सप्तभिस्तीर्थङ्करो भवति ॥ २ ॥

2. Tribhiruccai r-narendrah pancabhistathā bhavatyardhacakrî;
Sadbhi r-bhavati cakravartî saptabhi stîrthaṅkaro bhavati.

With three planets occupying an exalted position, the man becomes a नरेन्द्र Narendra, king, with five planets in the exalted position, he becomes an अर्धचक्री Ardha cakrî, one whose power is half that of a Cakravartî. a Vāsudeva; with six planets in the exalted position, he becomes a चक्रवर्ती Cakravartî, sovereign of the world-paramount king; and with seven planets occupying an exalted position, the man becomes a तीर्थङ्कर Tîrthaṅkara, the founder of the Tīrtha-an order of four, consisting of साधु Sādhu, Monks, साध्वी Sādhvis, Nuns श्रावक Srāvakas, Laymen and श्राविका Srāvikās, Lay-women.

CHAPTER V

The Horoscope
Of
Sramana Bhagavan Mahavira.

By

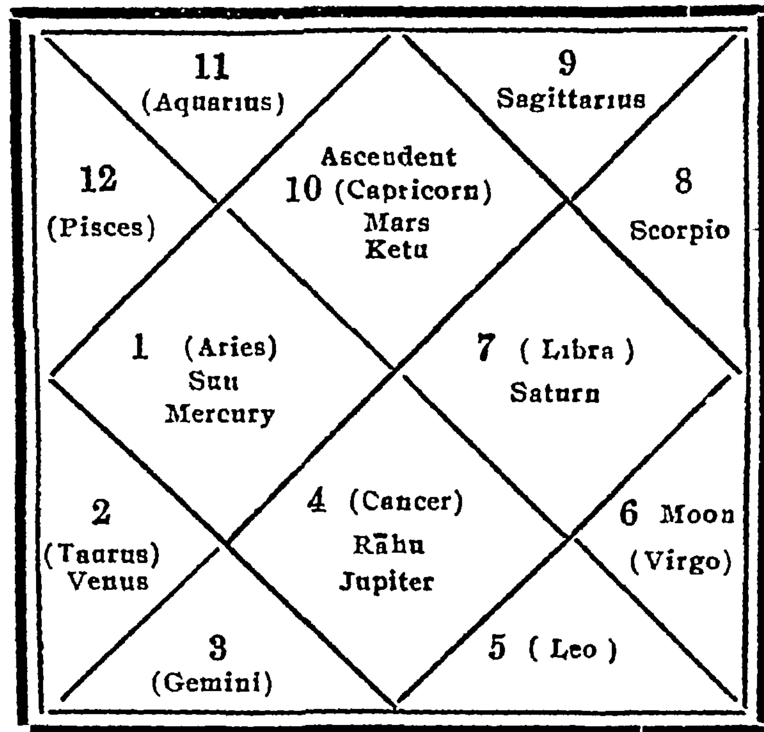
[Mr. Mansukhlal Jivanlal Doshi,
MAHUVA—Kathiawar]

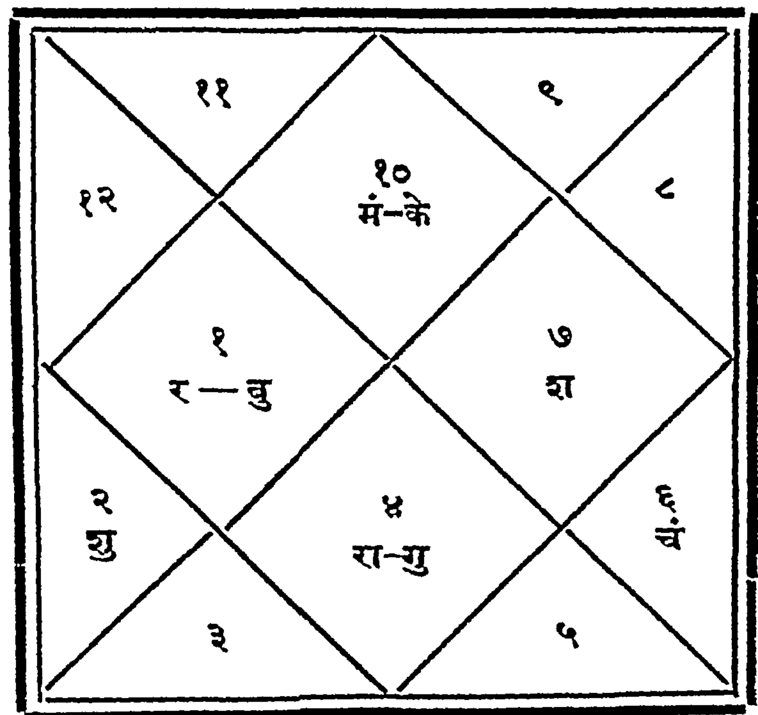
THE RISING PLANET.

Śramaṇa Bhagavān Mahāvīra was born with Mars (Maṅgala मंगल) rising at the moment of birth. Mars was exalted, that is, Mars was in Capricorn (Makara Rāśi मकर राशी). He was, therefore, born in a royal family, endowed with a quiet yet ambitious, persevering, and persistent spirit, capable of enormous efforts towards the attainment of a desired object, always self-possessed, and of firm will.

His temper was strong, forceful, and enduring, and inspite of inordinate ambition and much courage, was always resulting in good achievements. His motto was " Forget and Forgive " and he was a good friend and an unrelenting enemy to His own Karmas. He had ambition, determination, and ability to make his way in the world and carve out His own career. He

HOROSCOPE
of
S'ramaṇa Bhagavān Mahāvīra.





Mahodaya P. Press-Bhavnagar.

had a good deal of practical executive ability, was able to work hard and accomplish much. He had a sense of authority, was able to direct and control others, and was fitted for all posts of responsibility. He was able to lift up His soul in the world.

The rise of Mars takes place after the completion of the age of 28. Therefore, He became free from worldly pursuits during his twenty-eighth year and took Dîkśā दीक्षा Initiation during his thirtieth year, as he was persuaded by his brother King Nandivardhana नन्दिवर्धन to remain two years more as a house-holder.

The Ascendent or Rising Sign.

Capricorn (Makara Rāśi मकर राशि) was rising at the moment of birth of Śramana Bhagavān Mahavîra. He had, therefore, a quiet, steady, and persevering patient, enduring and tactful disposition. He had much practical executive ability, was a steady, useful worker, and carried out faithfully all the works he undertook. He had much self-control and strength of will, and pursued His ends persistently in the face of many obstacles.

He believed in justice, caution, and prudence, and always thought well before he acted. He was self-possessed, and ordered, directed, and managed his disciples very efficiently and He was always loved and respected by them. He possessed reserve and restraint. He had a quiet persistence and a steadfast dermination, that enabled him to do every thing that He set his mind on. Caution and prudence always marked His actions and policy but when a course was decided upon He was very persistent. He had a good sense of ways and means, and was apt in the use of them. His affections were sincere but frequently subject to change, due more to destiny than inclination.

Journeys were numerous and frequently for some sacred purposes.

The Ruling Planet.

The Ruling planet was Saturn (Śani शनि) at the moment of birth. Śramaṇa Bhagavān Mahāvîra had, therefore, a disposition, that was sober, serious, and thoughtful. This planet naturally rules the latter portion of life, and, therefore, its best influence was not seen until youth was passed. He had the fullestself-control, reserve, and restraint, as well as natural inclination to prudence and cautiousness.

He had the highest strength of will, and a patient persevering disposition, with calmness, fortitude and serenity. He had a good deal of practical ability, prudence, patience, chastity, self-control and the highest type of meditative mood and he was able to distinguish between real Truth and superficial pretentiousness.

The Ruler's Position.

The Ruling planet Saturn (Śani शनि) was in the tenth house of the radical horoscope at the moment of birth. Śramaṇa Bhagavān Mahāvîra was, therefore, aspiring, enterprising, and got the highest recognition. He rose in life every day, and achieved honour and worship from various kings and emperors and even from thousands of gods.

This position of Saturn indicates a close link with the father and mother, and so, Śramaṇa Bhagavān Mahāvira was not able to renounce the world and take Dîkśā दीक्षा Initiation into an Order of Monks so long as both his parents were alive,

The Moon (Candra चन्द्र) was in the ninth house at the moment of birth. Śramaṇa Bhagavān Mahāvîra's mind was, therefore, very good and prone to investigate metaphysical subjects, taking a deep interest in all systems of Philosophy

and Occultism. He believed every object in the Universe as possessing a soul or the higher mind. He was able to teach others, speaking inspirationally or through '**Intuition**'. He always listened to the dictates of his Higher Self; His soul being always ready for the Inner Truth, that is within and not without.

The general financial fortunes are judged from the Ruler of the second house, and the house occupied by the ruler etc. Saturn, lord of the second house was dignified at the moment of birth and occupied the tenth house. Therefore, Śramaṇa Bhagavān Mahāvīra was born with the greatest fortune in a royal family. But a fixed sign occupied the cusp of the second house, so, he was indifferent to the best of fortune inherited by him and so he renounced the world and took Dīkśā. Still, however, owing to the angular position of Jupiter, dignified at the moment of birth, in the latter portion of his life, extra-ordinary financial prosperity and celestial happiness accruing to him, came out in most peculiar ways, even from gods, and totally unexpected sources, so much so, that the prosperity of the gods in heaven, was insignificant, before the resources supplied to Śramaṇa Bhagavān Mahāvīra, by Śakrendra शक्रेन्द्र the king of the gods, and other gods as his devotees.

Sun-Sūrya सूर्य was at the moment of birth, in Aries-Meṣa मेष Rāśi and exhaulted, Śramaṇa Bhagavān Mahāvīra was, therefore, a leader in ideals and a pioneer of advanced thought. He had great mental energy. He inclined towards prophecy, and predicted things that would happen, for, He was able to look a-head into the future, possessing remarkable ofresight. He was clairvoyant, being especially gifted in this direction. He had extreme ideality, was always full of new schemes and plans, and was always exploring and originating.

He had all the senses fully alive, consciousness being readily expressed in the head. He had keen sight, sense of touch, taste, smell, and hearing, but even with the possession of acuteness of senses, he had such a strong indomitable will-

power that he would not shrink a moment from most cruelly inflicted wounds to his body, as for instance, the impaction of iron nails into both his ears by the cow-herds at Shaṇmāni grāma षण्मानिग्राम a village near Madhyama Apāpā मध्यम अपापा Nagari in such a way that their sharp ends touched each other and their ends outside the ears were cut close to the meatuses to escape detection or he had the fortitude to endure the most terrible twenty Upasargas उपसर्ग, Molestations done to Him by the wicked demigod Saṅgama सङ्गम, during one night only, for six months, which no other mortal will ever think of undergoing.

He was very self-willed and often self-opinionated, so that, it was exceedingly difficult to restrain him as he was always inclined to act upon impulse without waiting to mature his plans. He was frank, and outspoken and was exceedingly generous; in addition to his daily charities, he gave daily during the quarter of the day, one crore and eight lac gold mohars as Samvatsari Dāna संवत्सरिदान, lasting for one year previous to his Dīkśā amounting to the huge sum of three hundred and eighty-eight crore and eighty lac gold coins to the poor and needy by way of charity.

Though he was fond of reason and argument, he was assertive and combative with Karmas of his previous life.

Śramana Bhagavān Mahāvīra loved to engage his mind in great enterprises. With Him, intellect was the main feature and He understood his own emotions and feelings. He was living up to the highest strength of his character. He had not the slighest tendency towards enmity or affection; for instance, He had not the slightest enmity towards Canda kauśic चडकौशिक, the serpent who stung him nor did he entertain any affection for Śakrendra शक्रेन्द्र the king of the gods who worshipped him.

He was a very grand character especially in all pioneer work, his enthusiam being rarely daunted by obstacles. Once

his mind was made up, he was able to overcome all opposition, more by his dominant will and masterful spirit than by simple perseverence.

He was interested in all matters that were occult and metaphysical, and loved to live in a world of ideals. Always intellectual, he made several learned disciples of whom eleven commencing with Indrabhūti Gautama and ending with Ārya Prabhas were called Gaṇadhars गणधर chief disciples and many were from royal families; they were affable, genial and witty. He was never at a loss for a word and was an excellent conversationalist. He made all those around him happy and free from the bondage of Saṁsāra संसार, worldly pursuits.

He loved harmonious surroundings. He sought to make his environments calm, peaceful and endearing. He sensed others in a surprising manner going straight to the core. His mental sympathies were always quick to respond to the least good which he found in others.

His true mission in life was to inspire and lead and to make people free from false worldly pursuits. He was a natural prophet and a divine preacher of religion.

In short, he was a very grand character with clear and decided ideas, and a spirit that was bold, dauntless, and inspiring. His gteatest intellectual ability enabled him to rise above all in the three worlds and hence Śakrendra शक्रेन्द्र the king of the gods and other Indras and gods were praising Him and bowing down before Him.

His path way always led to clear thought and finally to the perfected intuition; because his inner quality was TRUTH.

Moon was at the moment of birth in Virgo-Kanyā Rāśi कन्याराशि. Therefore, Śramaṇa Bhagavān Mahāvīra possessed great intellectual powers and had the capacity to follow intellectual pursuits. He had very good memory. He was trust

worthy in all undertakings with others. His personality was humane. He was very discriminative as life advanced.

Polarity of the Sun and Moon.

The Sun-Sūrya सूर्य was at the moment of birth in Aries Meṣa Rāśi मेषराशि and the Moon-Candra चंद्र was in Virgo-Kanyā Rāśi कन्याराशि. Therefore, the practical nature of Śramaṇa Bhagavān Mahāvīra was exhalted and He had all scientific characteristics. His mind was logical, and he was quite accurate in his judgments. He had a considerable amount of ability in all literary pursuits. The above position of his radical Sun and Moon also awakened all his exalting tendencies and dispelled the melancholic attributes of Virgo, and intensified his love of study and gave him considerable amount of religious ability.

Jupiter-Guru गुरु was at the moment of birth in Cancer-Karka Rāśi. Therefore, he was good-humoured, charitable, benevolent, humane, religious, and to some extent yielding in disposition and open to conviction. He was sincere and devout.

The emotional side of his nature and imagination, was an intuition. But Jupiter was afflicted at birth, by Dragon's Head Rāhu राहु. Therefore, he had Upasargas उपसर्ग troubles or adversities, molestations, through enemies caused by the Karmas of his previous lives, between the age of 30 and 42.

Venus-Śukra शुक्र was in Taurus-Vriṣabha Rāśi वृषभ राशि at the moment of birth. Therefore, Śramaṇa Bhagavān Mahā--vira had an affectionate nature, was faithful in love and generally fixed, determined, decided, positive, and tenacious in opinion.

Mercury-Budha बुध, was in Aries, Mesa Rāśi मेष राशि at the moment of birth. Therefore, Śramaṇa Bhagavān Mahāvīra was quick-witted, apt at writing and speaking, quick at retort, witty, observant, sharp and enthusiastic. He was quick

and a prolific writer with a fertile mind, original, and inventive; cleverest of his family and most celebrated in matters connected with religion.

Mercury was in the fourth house at the moment of birth. Therefere, Śramaṇa Bhagavān Mahāvîra frequently visited different countries, towns and villages for the purpose of preaching religion. His mental powers reached the highest limit by constancy and concentration.

Sun was in benefic aspect at the moment of birth with the planet Jupiter. Therefore, Śramaṇa Bhagavān Mahāvîra was elevated to the highest position and he greatly improved his status as life advanced. He possessed the true religious spirit and a genuine good-feeling and he was benevolent and sympathetic towards all those with whom he came in contact. He met everywhere with success that he deserved. All his undertakings turned out very satisfactorily. He was of a hopeful and cheerful disposition under any amount of difficulties. He was able to see his way to adjust his circumstances quickly and with ease.

Moon was in benefic aspect with the planet Jupiter at the moment of birth. Therefore, Śramaṇá Bhagavān Mahāvîra had sufficient dignity and power to occupy a very prominent position and eventually got the highest recognition. He had splendid vitality and He was mentally honest, and intuitive and progressive with a true religious spirit, and became more and more just and sympathetic as life advanced.

Moon was in benefic aspect with the planet Venus at the moment of birth. Therefore, Śramana Bhagavān Mahāvîra had a very good environment and He was fortunate and successful in all undertakings that engaged his attention. He had a loving disposition and a very handsome pleasing personality. The internal side of His life was the best, going inward to the mind or the purely intellectual side of development.

Mercury-Budha बुध had domination over the ninth house, at the moment of birth. Therefore, Śramaṇa Bhagavān Mahāvīra's higher mind was always more active than the lower. He was very quick in his perceptions and very intuitive. He had a metaphysical turn of mind and loved mystical subjects.

The twelvth house of the horoscope is one of mystery; that is, owing to the cadent and mutable influence, it is more connected with the mind than with actual physical manifestation. Jupiter was lord of this house at the moment of birth. Therefore, Śramaṇa Bhagavān Mahāvīra's mind was drawn towards occultism and He made great progress during his life in all matters connected with occult thought and study. He was therefore drifted away from the subjective life and the inner worlds had fascination for him. He endeavoured to understand much of his inner nature; for He had a faith in mystical affairs.

Mars exhaulted in the first house, Jupiter exhaulted in the seventh house, Sun exhaulted in the fourth house, and Saturn exhaulted in the tenth house, and all the planets angular, indicated that Śramaṇa Bhagavān Mahāvīra must attain **Salvation** at the close of his life, after destroying all the Karmas of previous lives, signified by Dragon's Head-Rāhu राहु in the seventh house and by Ketu केतु in the first house. Dragon's Head's-Rāhu's राहु Daśā Kāla दशाकाल the period of good or bad influence, according to Indian Astrology, lasts for twelve years Therefore, Śramaṇa Bhagavān Mahāvīra, while going from village to village, after his Dīkśā was put to terrible molestations for twelve years, by enemies of his previous life. He endured all these adversities, with such fortitude and equanimity of mind, that he was able to destroy a large majority of the remaining Karmas of previous life, and thus to make himself fit for the acquisition of Kevala Jnāna केवलज्ञान, Perfect Knowledge, which enabled him to comprehend the true nature of all substances and their attributes.

CHAPTER VI.

९७. जं रयणिं च णं समणे भगवं महावीरे जाए सा णं रयणी बहूहिं देवेहिं देवीहि य ओवयंतेहिं उप्पयंतेहिं य 'उप्पिंजलमाणभूया कहकहगभूया आवि हुत्था [क्वचित् उज्जोविआवि हुत्था] ॥ ९७ ॥

97. Jam rayaṇım ca ṇam Samane Bhagavam Mahāvîre jāe sā ṇam rayanî bahuhim devehim devîhi ya ovayantehim uppayantehim ya uppinjamaṇabhuyā kahakahagabhūyā āvi hutthā [kvacit ujjoviāvı huttha] 97.

97. The night during which Śramaṇa Bhagavān Mahavîra was born, appeared disturbed and noisy on account of the coming down and going up of many gods and goddesses, [in some books it is stated–it was a divine lustre]

This sūtra is indicative of the extensive nature of the celebration of the birth festival by gods and goddesses,

Thus,

अचेतना अपि दिशः प्रसेदुर्मुदिता इव ।
वायवोऽपि सुखस्पर्शा, मन्दं मन्दं ववुस्तदा ॥ १ ॥

उद्योतस्त्रिजगत्यासी–द्ध्वान दिवि दुन्दुभिः ।
नारका अप्यमोदन्त, भूरप्युच्छ्वासमासदत् ॥ २ ॥

1. Acetanā api diśaḥ prasedu r-muditā iya;
Vāyavo'pi sukha sparśā, mandam mandam vavustadā. 1.

2. Udyotastrijagatyāsī-ddadhvāna divi dundubhih.
Nārakā apyamodanta bhūrapyucchvāsamāsadat. 2.

1. Even the life-less दिशः Diśaḥ, directions, appeared pleasant, as if rejoiced. Even the winds, having a pleasant touch blew very gently.

2. There was lustre in the three worlds; the celestial दुन्दुभि Dundubhi, kettle-drum, sounded; the नारका Nārakas, hellish beings, even, rejoiced; and even the earth began to heave (with joy)

Celebration of Birth-festival by the Dig-Kumaris.

दिक्कुमार्योऽष्टाऽधो-लोकवासिन्यः कम्पितासना ।
अर्हज्जन्मावधेर्ज्ञात्वा-ऽभ्येयुस्तत्सूतिवेश्मनि ॥ ३ ॥

भोगङ्करा १ भोगवती २ सुभोगा ३ भोगमालिनी ।
सुवत्सा ५ वत्समित्रा ६ च, पुष्पमाला ७ त्वनिन्दिता ८ ॥ ४ ॥

नत्वा प्रभुं तदम्बां चेशाने सूतिगृहं व्यधुः ।
संवर्त्तेनाऽशोधयन् क्ष्मामायोजनमितो गृहात् ॥ ५ ॥

3. Digkumāryo'ṣṭā'dholoka vāsinyaḥ kampitāsanāḥ;
Arhajjanmāvadhe r-jnātvā'bhyeu-statsūtiveśmani. 3.

4. Bhogaṅkarā, Bhogavatī 2 Subhogā 3 Bhogamālinī 4;
Suvatsā 5 Vatsamitrā 6 ca, Puṣpamālā 7 tvaninditā (tu Aninditā 8)

5. Natvā prabhum tadambām ceśāne sūtigriham vyadhuh;
Śamvartena'śodhayan, kṣmāmāyojanamito grihāt. 5.

3-5. Eight goddesses of directions viz 1. भोगङ्करा Bhogaṅkarā 2. भोगवती Bhogavatī, 3. सुभोगा Subhogā 4. भोगमालिनी Bhogamālinī 5. सुवत्सा Suvatsā 6. वत्समित्रा Vatsamitrā 7. पुष्पमाला

Puṣpamālā and 8. अनिन्दिता Aninditā whose seats shook on knowing the time of the birth of the Arhat, went to the lying-in apartment. Having done homage to the Lord and his mother, they prepared a lying-in place in the North-east, having purified the ground for one yojana around the house.

मेघङ्करा १ मेघवती २ सुमेघा ३ मेघमालिनी ४ ।
तोयधरा ५ विचित्रा च ६ वारिषेणा ७ बलाहका ८ ॥ ६ ॥

अष्टोऽर्ध्वलोकादेत्यैता, नत्वाऽर्हन्तं समातृकम् ।
तत्र गन्धाम्बुपुष्पौघ-वर्षं हर्षाद्वितेनिरे ॥ ७ ॥

6. Meghaṅkarā 1. Meghavatī 2. Sumeghā 3. Meghamālinī;
Toyadharā 5. Vicitrā ca 6 Vāriṣenā 7. Balāhakā 8

7. Aṣtorddhva lokādetyaitā, natvā'rhantam samātrikam;
Tatra gandhāmbu puṣpaugha-varṣam harṣātvitenire. 7.

6–7. Meghaṅkarā, Meghavatī, Sumeghā, Meghamālinī, Toyadharā, Vicitrā, Vāriṣenā, and Balāhakā (these eight) having come from the Upper World and having done homage to the Arhanta with his mother, poured showers of a quantity of perfumed water, flowers etc rejoicingly there

अथ नन्दो १ त्तरानन्दे २, आनन्दा ३ निन्दिवर्धने ४ ।
विजया ५ वैजयन्ती च ६, जयन्ती ७ चापराजिता ८ ॥ ८ ॥

एताः पूर्वरुचकादेत्य विलोकनार्थं दर्पणं अग्रे धरन्ति ।

8. Atha Nando–ttarānande 2. Ānandā 3. Nandivardhane 4.
Vijayā 5. Vaijayantī ca 6 Jayantī 7. cā'parājitā 8.

Etāh Pūrva-rucakādetya vilokanārtham darpanam agre dharanti.

8. Then Nandā 1 Uttarānandā 2 Ānandā 3 Nandivardhanā 4 Vijayā 5. Vaijayantī 6 Jayantī 7 and Aparājitā 8 (these)

having come from पूर्वरुचक Pūrva-Rucaka, hold a mirror in front (with the object of looking at it).

समाहारा १ सुप्रदत्ता २ सुप्रबुद्धा ३ यशोधरा ४ ।
लक्ष्मीवती ५ शेषवती ६ चित्रगुप्ता ७ वसुन्धरा ८ ॥ ९ ॥

एता दक्षिणरुचकादेत्य स्नानार्थं करे पूर्णकलशान् धृत्वा गीतगानं विदधति ।

9. Samāhārā 1 Supradattā 2 Suprabuddhā 3 Yaśodharā 4
Laksmīvatī 5 Śeṣavatī 6 Citraguptā 7 Vasundharā 8

Etā Dakṣiṇa-rucakādetya snānārtham kare pūrṇa kalasān dhritvā gītagānam vidadhati.

9. Samāhara 1 Supradatta 2 Suprabuddha 3 Yośodharā 4 Laksmīvatī 5 Śeṣavatī 6 Citraguptā 7 and Vasundharā 8 (These) having come from Dakṣina Rucaka (South Rucaka) and having held **Kalasas** (water-pots) filled with water for ablution in their hands, sing songs.

इलादेवी १ सुरादेवी २ पृथिवी ३ पद्मवत्यपि ४ ।
एकनासा ५ नवमिका ६ भद्रा ७ शीतेति ८ नामतः ॥ १० ॥

एताः पश्चिमरुचकादेत्य वातार्थं व्यजनपाणयोऽग्रे तिष्ठन्ति ।

10 Ilādevī 1 Surādevī 2 Prithivī 3 Padmavatyapi 4
Ekanāsā 5 Navamikā 6 Bhadrā 7 Śīteti 8 nāmatah.

Etā Paścima-rucakādetya vātārtham vyajana pāṇayo'gre tisthanti.

10. Ilādevī 1 Surādevī 2 Prithivī 3 Padmavatī 4 Ekanāsā 5 Navamikā 6 Bhadrā 7 and Śītā 8 by name (these) having come from Paścima Rucaka (West Rucaka) stand in front with a fan in their hands, for fanning.

अलम्बुसा १ मितकेशी २ पुण्डरिका च ३ वारुणी ४ ।
हासा ५ सर्वप्रभा ६ श्री ७ ह्री ८ स्योदगुरुचकाद्रितः ॥ ११ ॥

एता उत्तररुचकादेत्य चामराणि वीजयन्ति ।

11. Alambusā 1 Mitakesī 2 Puṇḍarīkā 3 ca Vāruṇī 4
Hāsā 5 Sarva-prabhā 6 Śrī 7 Hrī 8 raṣṭodagrucakādritaḥ

Etā Uttara-rucakādetya cāmarāṇi vījayanti.

11. Alambusā 1 Mitakesī 2 Puṇḍarikā 3 Vāruṇī 4 Hāsā 5 Sarva-prabhā 6 Śrī 7 and Hrī 8. Eight from the North Rucaka mountain, (these) coming from the North Rucaka, waft chowries.

चित्रा १ च चित्रकनका २ शतेरा ३ वसुदामिनी ४ ।
दीपहस्ता विदिक्ष्वेत्याऽस्थुर्विदिग्रुचकाद्रितः ॥ १२ ॥

12. Citrā 1 ca Citrakanakā 2 Śaterā 3 Vasudaminī 4
Dīpahastā vidikṣvetyā'sthu r-vidigrucakādritaḥ.

12. Citrā 1 Citrakanakā 2 Śatera 3 and Vasudāminī 4 living in Rucaka mountains of different Vidiśās, having come from Vidiśās, stood with lanterns in their hands.

रुचकदीपतोऽभ्येयु–श्चतस्रो दिक्कुमारिकाः ।
रूपा १ रूपासिका २ चापि सुरूपा ३ रूपकावती ॥ १३ ॥

चतुरंगुलतो नालं, छित्त्वा खातोदरेऽक्षिपन् ।
समापूर्य च वैडुर्यै–स्तस्योर्ध्वं पीठमादधुः ॥ १४ ॥

बद्ध्वा तद्दूर्वया जन्मगेहाद्रम्भागृहत्रयम् ।
ताः पूर्वस्यां दक्षिणस्या–मुत्तरस्यां व्यधुस्ततः ॥ १५ ॥

याम्यरम्भागृहे नीत्वा–ऽभ्यङ्क्तेनुस्तु तास्तयोः ।
स्नानचर्चांशुकालङ्का–रादि पूर्वगृहे तत ॥ १६ ॥

उत्तरेऽरणिकाष्ठाभ्या–मुत्पाद्याऽग्निं सुचन्दनैः ।
होमं कृत्वा बबन्धुस्ता, रक्षापोट्टलिकां द्वयोः ॥ १७ ॥

पर्वतायुर्भवेत्युक्त्वा-ऽऽस्फालयन्त्यौऽश्मगोलकौ ।
जन्मस्थाने च तौ नीत्वा स्वस्वदिक्षु स्थिता जगुः ॥ १८ ॥

13. Rucaka dîpato'bheyu-scatasro dikkumarikāh.
Rupā Rūpāsikā cāpi Surūpa Rupakāvatî.

14. Caturaṇgulato nālam chittvā khātodare'kśipan;
Samāpūrya ca vaiduryai-stasyorddhvam pîthamādadhuḥ

15. Baddhvā tad dūrvayā janma-gehā drambhā-grihatrayam;
Tāḥ pūrvasyam daksinasyamutarasyām vyadhustataḥ.

16. Yāmya rambhāgrihe nîtvā'bhyangam tenustu tāstayoḥ;
Snāna carcānśukā- lankārādi pūrva grihe tataḥ,

17, Uttare'raṇi kāsthābhyā-mutpādhyā'gnim sucandanaih;
Homam kritvā babandhustā, raksāpottalıkām dvayoh.

18. Parvatāyu r-bhavetyuktvā'sphāla yantyo'sma golakau;
Janma-sthāne ca tau nîtvā svasva dikṣu sthitā jaguh.

13. From Rucaka-dvîpa came four goddesses of directions viz 1 Rūpā 2 Rūpāsıkā 3 Surūpā and 4 Rūpakāvatî.

14. Having cut the umbilical coıd (so as to leave behind a piece of four fingers breadth), they placed it in the hollow of the pit; and having completely filled ıt with Vaidūrya gems, they prepared a pedestal over it and tied it with Durva grass.

15. They then made three arbours of trunks of plantain trees-one in the East, one in the South and one in the North-of the house of birth.

16. Having led them both to the southern arbour they anointed them both (the Arhanta Bhagavān and his mother) with oil, and then they did the ablution-besmearing (with sandal paste),-puting on clothes, ornaments, etc. in the Eastern arbour.

17. Having created fire from the fuel of Arṇika wood (tinder-sticks) and having produced sacrificial fire with excellent sandal wood, they tied a small packet of the ash (to the arms of both) as a preservative (against demons, evil spirits ets.)

18. Having led both of them to the place of birth and remaining in their individual directions and having said "पर्वतायुर्भव Parvatāyur-bhava," You become as long-lived as a mountain", they dashed two balls of precious stone against each other.

(एताश्च) सामानिकानां प्रत्येकं चत्वारिंशच्छतैर्युताः ।
महत्तराभिः प्रत्येकं, तथा चतसृभिर्युताः ॥ १९ ॥

अङ्गरक्षैः षोडशभि, सहस्रैः सप्तभिस्तथा ।
कटकैस्तदधीशैश्च सुरैश्चान्यैर्महर्द्धिभिः ॥ २० ॥

19. (Etāsca) Sāmānikānām pratyekamcatvā rinśacchatai r-yutāḥ Mahattarābhih pratyekam, tathā catasrubhi r-yutā.

20. Aṅga-raksaih ṣodaśabhi sahastraih saptabhistathā; Katakai stadadhīśaiśca suraiścānyai r-mahadriddhibhih.

19. (And these) Each of these Dig-kumaris had a retinue of undermentioned ordinary goddesses.

a. Sāmānika goddesses. 4000

b. Mahattarā (elderly) 4

c. Body-guards 16000

d. Seven kinds of armies and their seven leaders.

e. Other gods possessing much affluence.

These goddesses go there in celestial cars, of one yojana dimensions, prepared by Abhiyogika gods.

Celebration of Birth-festival by Gods.

ततः सिंहासनं शाक्रं, चचालाऽचलनिश्चलम् ।
प्रयुज्याऽथावधिं ज्ञात्वा, जन्मान्तिमजिनेशितुः ॥ १ ॥

वज्रयेकयोजनां घण्टां, सुघोषां नैगमेषिणा ।
अवादयत्ततो घण्टा, रेणुः सर्वविमानगाः ॥ २ ॥

शक्रादेशं ततः सोच्चैः, सुरेभ्योऽज्ञापयत्स्वयम् ।
तेन प्रमुदिता देवा–श्चलनोपक्रमं व्यधुः ॥ ३ ॥

पालकाख्यामरकृतं, लक्षयोजनसंमितम् ।
विमानं पालकं नामाऽध्यारोहत्रिदशेश्वरः ॥ ४ ॥

1. Tatah simhāsanam Śākram cacālā'cala niścalam;
Prayujyā'thāvadhim juātvā, janmā-ntima Jineśituh.

2. Vajrayekayojayām ghantām Sughosām Naigameṣiṇā;
Avādayattato ghantā, reṇuḥ sarvavimānagāh.

3. Śakrādeśam tatah soccaih surebhyo'jnāpayatsvayam,
Tena pramuditā devā-scalanopakramamam vyadhuh.

4. Pālakākhyāmarakritam, lakṣa yojana sammitam;
Vimānam Pālakam nāmā'dhyarohat tridaśeśvarah.

1–2. Then the lion-seated throne of Śakra which was as steady as a mountain, trembled. Having concentrated his mind and having known by Avadhi Jnāna the birth of the last Tirthankara he had the adamantine bell of one yojana dimension named सुघोषा Sughoṣā whose sound reached all the Vimānas, rung by Naigameṣi (Hariṇaigameṣī).

3. He (Harinaigamesī) himself loudly proclaimed the order of Śakra to the gods. The gods pleased with it commenced to go.

4. The king of the gods, then, took his seat in the celesti-al car named Pālaka, which was one hundred thousand (100000) yojanas all-around, and was prepared by gods named Pālaka.

[In the Pālaka Vimāna there was an accomodation of seats for gods and goddesses arranged in different places with regard to the सिंहासन Simhāsana, the lion-seated throne of Indra.

TABLE.

Kind of gods and goddesses	Number of Seats	Situation with Regard to Simhāsana
Eight Chief consorts of Indra	8	In front facing it
Sāmānika	84000	On the left
Devas of Inner Council	12000	On the south
,, Middle ,,	14000	,,
,, Outer ,,	16000	,,
Seven generals of seven armies	7	Behind
Body-guards East	84000	East
,, West	84000	West
,, South	84000	South
,, North	84000	North

In addition to this,

अन्यैरपि घनैर्देवैर्वृतः सिंहासनस्थितः ।
गीयमानगुणोऽचालीदपरे सुरास्ततः ॥ ५ ॥

देवेन्द्रशासनात् केचित् केचिन्मित्रानुवर्त्तनात् ।
पत्नीभिः प्रेरिताः केचित्, केचिदात्मीयभावतः ॥ ६ ॥

केऽपि कौतुकतः केऽपि, विस्मयात् केऽपि भक्तितः ।
चेलुरेवं सुरा सर्वे, विविधैर्वाहनैर्युताः ॥ ७ ॥

विविधैस्तूर्यनिर्घोषैर्घण्टानां क्वणितैरपि ।
कोलाहलेन देवानां, शब्दाद्वैतं तदाऽजनि ॥ ८ ॥

सिंहस्थो वक्ति हस्तिस्थं दूरे स्वीयं गजं कुरु ।
हनिष्यत्यन्यथा नूनं, दुर्द्धरो मम केसरी ॥ ९ ॥

वाजिस्थं कासरारूढो गरुडस्थो हि सर्पगम् ।
छागस्थं चित्रकस्थोऽथ वदत्येवं तदादरात् ॥ १० ॥

सुराणां कोटिकोटीभि र्विमानै र्वाहनैर्घनैः ।
विस्तीर्णोऽपि नभोमार्गोऽतिसंकीर्णोऽभवत्तदा ॥ ११ ॥

मित्रं केऽपि परित्यज्य दक्षत्वेनाऽग्रतो ययुः ।
प्रतीक्षस्व क्षणं भ्रात–ममित्रेत्यपरोऽवदत् ॥ १२ ॥

केचिद्वदन्ति भो देवाः, संकीर्णाः पर्ववासराः ।
भवन्त्येवंविधा नूनं तस्मान्मौनं विधत्त भोः ॥ १३ ॥

नभस्यागच्छतां तेषां शीर्षे चन्द्रकरैः स्थितैः ।
शोभन्ते निर्जरास्तत्र सजरा इव केवलम् ॥ १४ ॥

मस्तके घटिकाकारा कंठे ग्रैवेयकोपमाः ।
स्वेदबिन्दुसमा देहे, सुराणां तारका बभुः ॥ १५ ॥

5 Anyairapi ghanai r–devai r–vritah simhasana sthitah;
Gīyamānaguno'calidapare surāstatah.

6. Devendra śāsanāt kecit kecinmitrānuvarttanāt;
Patnībhih preritāh kecit, kecidātmīyabhāvatah.

7. Ke'pi kautukataḥ ke'pi vismayāt ke'pi bhaktitaḥ;
Celurevam surā sarve, vividhai r-vāhanai r-yutāḥ.

8. Vividhaistūrya nirghoṣai r-ghaṇṭānām kvaṇitairapi;
Kolāhalena devānām, śabhādvaitam tadā'jani.

9. Simhastho vakti hastistham, dūre svīyam gajam kuru;
Haniṣyatyanyathā nūnam, durdharo mama kesarī.

10. Vājistham kāsarārūḍho, garudastho hi sarpagam;
Chāgastham citrakastho'tha vadatyevam tadādarāt.

11. Surāṇām koti-kotībhi r-vimānai r-vāhanai r-ghanaiḥ;
Vistīrṇo'pi nabhomārgo'ti samkīrṇo'bhavat tadā.

12. Mitram ke'pi parityajya, dakṣatvenā'grato yayuḥ;
Pratīkṣasva kṣanam bhrāta r-māmatretyaparo'vadat.

13. Kecidvadanti bho devāḥ saṁkīrṇā parvavāsarāh;
Bhavantyevam vidhā nūnam, tasmān maunam vidhatta bhoh

14. Nabhasyāgacchatām tesām, śīrse candrakaraiḥ sthitaih;
Śobhante nirjarāstatra, sajarā iva kevalam.

15. Mastake ghatikākārāh kaṇthe graiveyakopamāḥ;
Svedabindusamā dehe surāṇām tārakāh babhuḥ. 15

5. He (Śakrendra) whose good qualities were being sung, sitting on a simhāsana (lion-seated throne) and surrounded by multitudes of other gods, moved on, other gods also, then did the same.

6. Some by the order of Devendra, some following their friends, some urged by their wives, some by their own senti--ment.

7. Some by curiosity, some through astonishment, some by devotion, in this way, (all) the gods riding various conveyances, moved on.

8. By the sound of various musical instruments, by the ringing of bells and by the clamouring of gods, a state of nothing but noise was produced.

9. The god riding a lion tells the god riding an elephant "You take your elephant to a distance, otherwise my unrestrainable lordly lion will certainly kill him."

10. The god riding a bull respectfully tells the god riding a horse, the god riding a Garuda (the king of snakes) tells the god riding a serpent, the god riding a panther tells the god riding a goat, in the same way.

11. By the crores of celestial cars, conveyances and multitudes of celestial beings, the heavenly path although very extensive, became, at that time, very narrow.

12. Some (gods) leaving behind their companion, cunningly went forward. Another says "O brother! wait here a moment for me.

13. Some say "O gods! holidays become decidedly full of crowdedness in this manner; therefore, alas! observe silence."

14. While going through the vault of the sky, the gods, although devoid of old age, looked entirely as if affected by old age, by the beams of the Moon falling on their heads.

15. On the heads of the gods, the stars appeared pot-shaped; on their necks, they resembled ornaments for the neck and on their bodies, the stars appeared like drops of perspiration.

नन्दीश्वरे विमानानि, संक्षिप्याऽऽगात् सुराधिपः ।
जिनेन्द्रं च जिनाम्बां च, त्रिःप्रादक्षिणयत्ततः ॥ १६ ॥

वन्दित्वा च नमस्यित्वे-त्येवं देवेश्वरोऽवदत् ।
नमोऽस्तु ते रत्नकुक्षि-धारके ! विश्वदीपिके ! ॥ १७ ॥

अहं शक्रोऽस्मि देवेन्द्रः कल्पदाद्यादिहागमम् ।
प्रभोरन्तिमदेवस्य, करिष्ये जननोत्सवम् ॥ १८ ॥

भेतव्यं देवि ! तन्नैवे-त्युक्त्वाऽवस्वापिनीं ददौ ।
कृत्वा जिनप्रतिबिम्बं, जिनाम्बासन्निधौ न्यधात् ॥ १९ ॥

भगवन्तं तीर्थकरं, गृहीत्वा करसम्पुटे ।
विचक्रे पञ्चधा रूपं सर्वश्रेयोऽर्थिकः स्वयम् ॥ २० ॥

एको गृहीततीर्थेशः, पार्श्वे द्वौ चात्तचामरौ ।
एको गृहीतातपत्रः, एको वज्रधरः पुनः ॥ २१ ॥

अग्रगः पृष्ठगं स्तौति, पृष्ठस्थोऽप्यग्रगं पुनः ।
नेत्रे पश्चात् समीहन्ते, केचनाऽग्रेतनाः सुराः ॥ २२ ॥

शक्रः सुमेरुशृङ्गस्थं, गत्वाऽधो पाण्डुकं वनम् ।
मेरूचूलादक्षिणेना-ऽतिपाण्डुकम्बलासने ॥ २३ ॥

कृत्वोत्संगे जिनं पूर्वाभिमुखोऽसौ निषीदति ।
समस्ता अपि देवेन्द्राः, स्वामिपादान्तमैयरुः ॥ २४ ॥

16. Nandīśvare vimānāni, samkṣipyā'gāt surādhipah;
Jinendram ca jināmbām ca, trih prādaksinayattatah.

17. Vanditvā ca namasyitve-tyevam deveśvaro'vadat;
Namo'stu te ratna-kukṣi-dhārake! Viśvadīpike!

18. Aham Śakro'smi devendrah kalpadādyādibāgamam;
Prabho r-antima devasya, karisye jananotsavam.

19. Bhetavyam devi! tannaive-tyuktvā'vasvāpinim dadau.
Kritvā Jinapratibimbam, Jināmbā sannidhau nyadhāt.

20. Bhagavantam Tīrthakaram grahītvā karasampute,
Vicakre pancadhā rūpam, sarva śreyo'r-thikaḥ svayam.

21. Eko grihītatīrtheśah pārśve dvau cātta cāmarau,
Eko grihītātapatraḥ eko vajradharah punaḥ.

22. Agragah priṣthagam stauti, priṣthastho'pyagragam punaḥ;
Netre paścāt samīhante, kecanā'gretanāḥ surāḥ;

23. Śakrah Sumeru śriṅgastham, gatvā'tho Pāṇḍukam vanam;
Merū culā dakṣinenā'tipāṇḍukambalāsane.

24. Kritvotsaṅge Jinam pūrvābhimukho'sau nisīdati;
Samastā api devendrāh, swāmipādāntamaiyaruh.

16. Having contracted the celestial cars at Nandīśvara-dvīpa, the king of the gods, went (to the place of birth) and then went three times round the Jinendra and the mother of the Jina.

17. Having respectfully salutated and having done obeisance, the king of the gods said thus " Salutation to thee, the bearer of a gem in the womb ! The Illuminator of the Universe !

18. I am Śakra, lord of the gods. I have come here from the first deva-loka. I shall do the birth-festival of the last Supreme Lord.

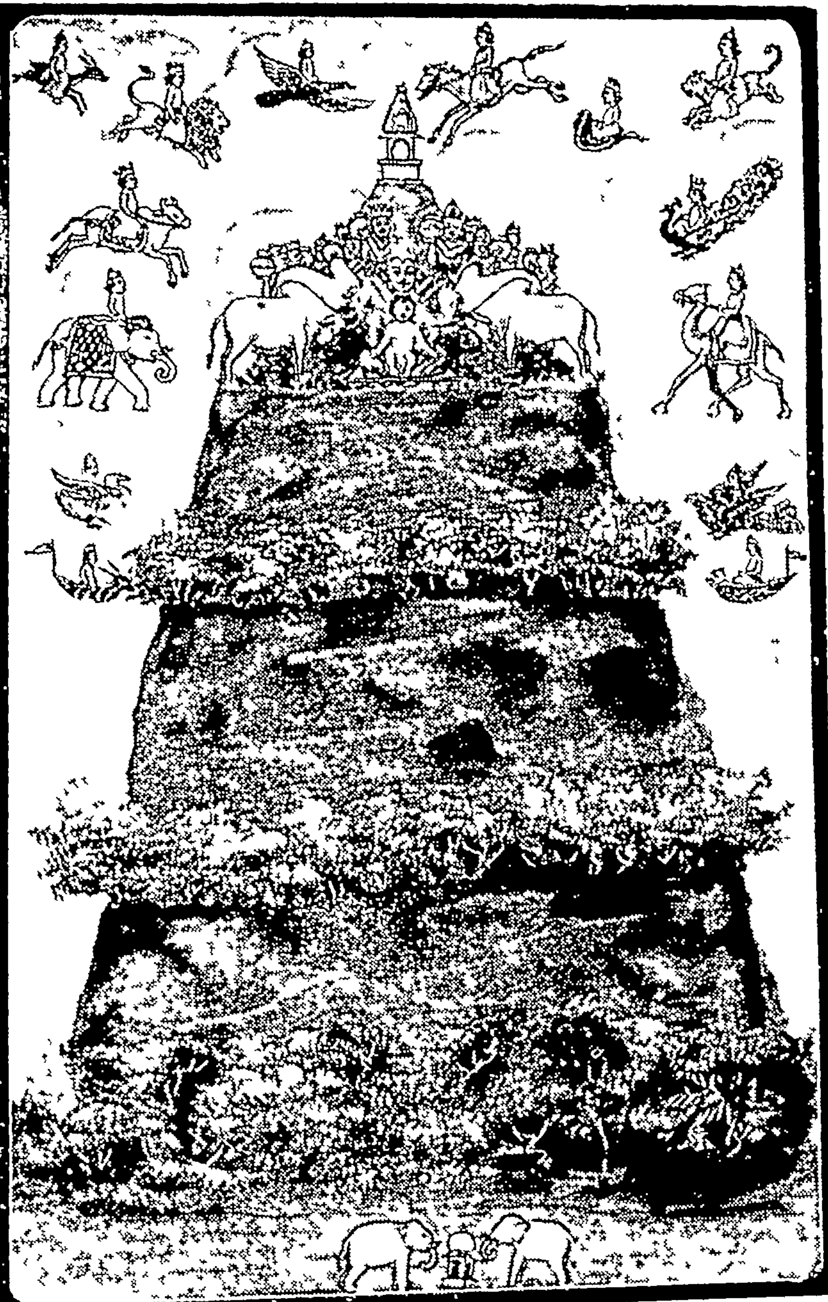
19. Saying " You do not be afraid " he put her to sleep of a short duration and having made a likeness of the Jina, placed it near the mother of the Jina.

20. Having taken the Tīrthaṅkara Bhagavan in the hollow of his folded hands, he himself, desirous of all good fortune assumed five forms. viz

21. One, who held the Tīrthaṅkara, two on the sides who grasped (two) chowries, one who held an umbrella, and one who held Indras thunder-bolt.

22. One going in front praises the one walking in the rear, and again, the one remaining behind, even praises the one going in front; some gods walking in front desire for two eyes in the back.

23-24. Śakra then, having gone to the Pāṇḍuka forest on the summit of Sumeru (Meru) mountain, sits on a seat on the stone-slab named अतिपाण्डुकम्बल Atipāṇḍukambala situated in the south of the summit of Meru, having taken the Jina in his lap, with his (own) face turned towards the East.



Sramana Bhagavān Mahāvîra being carried by Saudhamendra to Mount Meru for anointment.

Mahodaya P Press Bhavnagar

All the Indras of the gods also approached the feet of the Lord.

[The sixty-four Indras of the gods are as follows:—

	Number of Indras
Vaimānika	10
Bhuvana-pati	20
Vyantara	32
Jyotiṣka	2
	64]

सौवर्णा राजता रात्नाः स्वर्णरूप्यमया अपि ।
स्वर्णरत्नमयाश्चापि, रूप्यरत्नमया अपि ॥ २५ ॥

स्वर्णरूप्यरत्नमया अपि मृत्स्नामया अपि ।
कुम्भाः प्रत्येकमष्टाढ्यं, सहस्रं योजनाऽऽननाः ॥ २६ ॥

यतः—पणवीसजोअणतुङ्गो, बारस य जोअणाइं वित्थारो ।
जोअणमेगं नालुअ, इगकोडि सट्ठिलक्खाइं ॥ २७ ॥

25. Sauvarnā rājatā rātnāh svarna rupyamayā api;
Svarṇa ratnamayā ścāpi, rūpya ratnamayā api,

26. Svarna rūpya ratnamayā api mr̥itsnāmayā api;
Kumbhāh pratyekamastādhyam sahasram yojanā'nanāh.

27. Yatah:-Panavīsa joana tuṅgo; bārasa ya joanāim vitthāro;
Jōanamegam nālua, ıgakodi satthi lakkhāim.

25-26. There were 1008 (one thousand and eight) pots each of the under-mentioned 8 kinds viz 1 1008 of gold 2. 1008 of silver 3 1008 of precious stones 4. 1008 of gold and silver 5. 1008 of gold and precious stones 6. 1008 of silver and precious stones 7 1008 of gold-silver and precious stones and 8. 1008 pots of clay, with their mouths of one yojana making a total of 8064 pots.

[Some equally eminent authorities say that the pots were 8000 (eight thousand) each of the above-mentioned eight varieties making a total of 64000 (sixty four thousand) pots.]

27. Each pot was twenty-five yojanas high and twelve yojanas wide, with a nozzle of one yojana.

The अभिषेक Abhisekas, Ablutions were 16000000 (one crore and sixty lacs (hundred thousand)

[The abhiṣeka (ablution) with the pots full of water, mentioned above is repeated two hundred and fifty times calculated as under by the number of abhiṣekas done by an individual god or by a god representing a group of gods taking part in the ceremony:—

Kinds of gods	Number of Abhiṣekas
62 Indras	62
66 Number of Suns	66
66 Number of Moons	66
33 Trāyastrikśāh	33
3 Pārṣadyāh	3
Ātmarakṣaka (Body-guards)	1
Sāmānika	1
Lokapāla	4
Generals of troops	7
Miscellaneous gods	1
Indrāṇis	5
Abhiyogika (servile)	1
	250

Another calculation is as follows:—

62 Indras	62
66 Number of Suns	66
66 Number of Moons	66
33 Trāyastrinśaḥ	1
Sāmānika	1

	Indrānis of Saudharma and Iśāna deva-loka	16
	Indrānis of Asura Kumāra deva-loka	10
	Indrāṇis of Nāga Kumāra deva-loka	12
	Indrāṇis of Jyotiṣka devas	4
	Indrānis of Vyantara devas	4
3	Pārṣadyāḥ (members of councils)	1
4	Lokapāla	4
7	Generals of troops	1
	Ātmarakṣaka (Body-guards)	1
	Miscellaneous gods	1
		250

The calculation for the number of abhiṣekas (ablutions) is as follows:—

A. For 1000 pots, each of the eight varieties $1000 \times 8 = 8000$
Each of these is repeated eight times $8000 \times 8 = 64000$
Each of these is again repeated 250 times
$64000 \times 250 = 16000000$

B. For 8000 pots each of the eight varieties $8000 \times 8 = 64000$
Each of these is repeated 250 times, $64000 \times 250 = 16000000$

Besides this, Acyutendra ordered to be brought by servant-gods, gold pitchers, mirrors, baskets of gems, auspicious jugs, dishes, plates, metallic flat baskets for flowers, and other articles for worship one thousand and eight each of eight varieties like the pots, fragrant clay and water of Māgadha and other sacred places, lotuses from Ganges and other rivers, water from Padmahrada and other lakes, white mustard flowers perfumes and other medicinal plants from Ksulla-himavat, Varṣadhara, Vaitadhya, Vijaya Vakśaskara and other mountains.

क्षीरनीरघटैर्वक्षः–स्थलस्थैस्त्रिदशा बभुः ।
संसारौघं तरीतुं द्राग्, धृतकुम्भा इव स्फुटम् ॥ २८ ॥

सिञ्चन्त इव भावद्रुं, क्षिपन्तो वा निजं मलम् ।
कलशं स्थापयन्तो वा, धर्मचैत्ये सुरा बभुः ॥ २९ ॥

28. Kṣīranīraghatai r–vakṣah sthala sthai stridaśā babhuḥ;
Saṃsāraugham tarītum drāg dhritakumbhā iva sphutam.

29. Sincanta iva bhāvadrum, kṣipanto vā nijam malam;
Kalaśam sthāpayanto vā, dharmacaitye surā babhuḥ.

28 By the pots of water of क्षीरसमुद्र Kṣīra Samudra, the Milk ocean, resting on their chests, the gods seemed clearly as if holding pots for the purpose of crossing instantly over the stream of Saṁsāra.

29 Or, the gods appeared as if sprinkling their cherished tree with water or throwing away their own dirt or as if establishing a Kalaśa (an auspicious dome-shaped pinnacle) over their temple of religious merit.

संशयं त्रिदशेशस्य, मत्वा वीरोऽमराचलम् ।
वामांगुष्ठांगसम्पर्कात् समन्तादप्यचीचलत् ॥ ३० ॥

कम्पमाने गिरौ तत्र, चकम्पेऽथ वसुन्धरा ।
शृङ्गाणि सर्वतः पेतु–श्चक्षुभुः सागरा अपि ॥ ३१ ॥

ब्रह्माण्डस्फोटसदृशे शद्बाद्वैते प्रसर्पति ।
रुष्टः शक्रोऽवधेर्ज्ञात्वा क्षमयामास तीर्थपम् ॥ ३२ ॥

संख्याऽतीतार्हतां मध्ये स्पृष्टः केनापि नाङ्घ्रिणा ।
मेरुः कम्पमिषादित्या–नन्दादिव ननर्त्त सः ॥ ३३ ॥

शैलेषु राजता मेऽभूत्, स्नात्रनीराभिषेकतः ।
तेनामी निर्जरा हाराः, स्वर्णापीडो जिनस्तथा ॥ ३४ ॥

30. Saṃśayam tridaśeśasya matvā Vīro'marācalam,
Vāmāṅguṣṭhāṅgasamparkāt samantādapyacīcalat.

31 Kampamāne girau tatra cakampe'tha vasundharā;
Śriṅgāni sarvatah petu–scukṣubhuḥ sāgaiā api.

32. Brahmāṇḍa sphota sadriśe śabdadvaite prasarpati;
Ruṣtah Sakro'vadhe r–jnātvā kśamayāmāsa tīrthapam.

33. Samkhyā'tītārhatām madhye spriṣtaḥ kenāpi nāṅghriṇā;
Meruh kampamiṣādityā–nandādiva nanarta sah.

34. Śaileṣu rājatā me'bhut, snātranīrābhiṣekatah;
Tenāmī nirjarā hārāh svarnapīdo Jinastathā.

30. Perceiving the doubt of the king of the gods, Vīra Bhagavān completely shook the divine mountain by contact with the left toe of his foot.

31. By the shaking of the mountains there, the earth also trembled. Peaks of mountains fell down on all sides, and even the seas became agitated.

32. An unprecedented noise resembling the bursting of the Egg of Brahman extends far. Śakra became angry. But having known by Avadhi Jnāna, he asked pardon of the Lord of the (four-fold) Tīrtha.

33. Out of numerous previous Arhats, I am not touched by the foot by any one of them. Meru, under the disguise of shaking, danced as if by rejoicing.

34. By sprinkling with the water of bathing, my supreme eminence among mountains was acquired. These gods are hence my necklaces and the Jina is, thus, the gold chaplet.

तत्र पूर्वमच्युतेन्द्रो विदधात्यभिषेचनम् ।
ततोऽनु परिपाटीतो, यावचन्द्रार्यमादयः ॥ ३५ ॥

जलस्नात्रे कविघटना—

श्वेतच्छत्रायमाणं शिरसि मुखशशिन्यंशुपूरायमानं
कण्ठे हारायमाणं वपुषि च निखिले चीनचोलायमानम् ।
श्रीमज्जन्माभिषेकप्रगुणहरिगणोदस्तकुम्भौघगर्भाद्
भ्रश्यद्दुग्धाब्धिपाथश्चरमजिनपतेरङ्गसङ्गि श्रिये वः ॥ ३६ ॥

35. Tatra pūrvamacyutendro vidadhātyabhiṣecanam;
Tato'nu paripāṭīto yāvaccandrāryamādayaḥ;

Jala-snātre kavighatanā—

36. Śvetacchatrāyamānam śirasi mukha śaśinyamśu pūrayamānam;
Kaṇthe hārāyamāṇam vapuṣi ca nikhile chīnacolāyamānam
Śrīmajjanmābhiṣeka praguṇa hariganodastakumbhaugha garbhād
Bhraśyaddugdhābdhi pāthascarama Jinapaterangāngi śriye vah 36.

35. There, first Acyutendra does the ablution. Then, after him, in succession till Moon, the Sun, and others (did it)

With regard to the ablution with water,

The poet says.—

36. May the water of the ocean of milk, flowing from the interior of the stream of pots held by numerous multitudes of Indras at the birth-ablution at Meru, coming in contact with the body of the last lord of the Jina, and appearing like a white umbrella on the head, filling up the beams of the moon-like face, appearing like a necklace on the neck and appearing like a jacket of chinese silk on the whole body, be for your prosperity.

चतुर्वृषभरूपाणि शक्रः कृत्वा ततः स्वयम् ।
शृङ्गाष्टकक्षरत्क्षीरैरकरोदभिषेचनम् ॥ ३७ ॥

सत्यं ते विबुधा देवा, यैरन्तिमजिनेशितुः ।
सृजद्भिः सलिलैः स्नानं, स्वयं नैर्मल्यमाददे. ॥ ३८ ॥

समंगलप्रदीपं ते, विधायाऽऽरात्रिकं पुनः ।
सनृत्यगीतवाद्यादि, व्यधुर्विविधमुत्सवम् ॥ ३९ ॥

उन्मृज्य गन्धकाषाय्या दिव्ययाऽङ्गं हरिर्विभोः ।
विलिप्य चन्दनाद्यैश्च पुष्पाद्यैस्तमपूजयत् ॥ ४० ॥

37. Catu r-vrisabha rūpāṇi Śakrah kritvā tatah svayam;
Śringastaka ksarat ksīrai r-akarodabhiṣecanam.

38. Satyam te vibudhā devāh yairantima Jineśituh;
Srijadbhih salilaih snānam, svayam nairmalyamādade.

39. Sa-maṅgala pradīpam te, vidhāyā'rātrikam punah;
Sa-nritya gīta vādyādi, vyadhur-vividhamutsavam.

40. Unmrijya gandhakāsāyyā divyayā'ṅgam Hari r-vibhoh
Vilipya candanādyaiśca puṣpādyaistamapūjayat.

37. Śakra himself, then, having assumed forms of four bulls, did the ablution with milk flowing through the eight horns.

38. It is true that the wise gods, by whom the bathing of the last Jineśvara with flowing water was done, acquired their own purity.

39. Having done आरात्रिकं Ārātrikam, Waving of a lamp in front of an idol, along with the auspicious lamp, they again did the festival in various ways, accompanied by dancing, singing and musical instruments.

40. Having wiped the body of the Lord with divine fragrant brown-red towel, and having besmeared his body with sandal paste etc, the Indra, worshipped him with flowers etc. 40.

दर्पणो १ वर्धमानश्च २ कलशो ३ मीनयोर्युगम् ४ ।
श्रीवत्सः ५ स्वस्तिको ६ नन्द्या–वर्त्त ७ भद्रासने ८ ॥ इति ॥ ४१ ॥
शक्रः स्वामिपुरो रत्न–पट्टके रूप्यतण्डुलैः ।
आलिख्य मङ्गलान्यष्टाविति स्तोतुं प्रचक्रमे ॥ ४२ ॥

41. Darpano 1 Vardhamāna śca 2 Kalaśo 3 Mīnayo r-yugam 4
Śrī vatsa 5 Svastiko 6 Nandyāvarta 7 Bhadrāsane 8 iti

42. Śakrah svāmipuro ratna-pattake rūpyatandulaih;
Ālikhya mangalānyastāviti stotum pracakrame.

41-42. Having drawn pictures of the under-mentioned eight auspicious objects with grains of rice made of silver, on a plate of precious stone, viz 1 दर्पण Darpaṇa, a mirror 2 वर्धमान Vardhamāna, an earthen bowl 3 कलश Kalaśa an auspicious jug 4 मीनयोर्युगम् Mīnayor-yugam, a pair of fishes 5 श्रीवत्स Śrīvatsa, a figure resembling an auspicious sign having nine angles on the breast of Viṣṇu and other deities. 6 स्वस्तिक Svastika 卐 7 नन्द्यावर्त्त Nandyāvarta and 8 भद्रासन Bhadrāsana, a splendid seat, in front of the Lord, the Śakra commenced to praise as under:—

[अट्ठसयविसुद्धगंथजुत्तेहि महावित्तेहिं अपुणरुत्तेहिं अत्थजुत्तेहिं संथुणइ, संथुणित्ता वामं जानुं जाव एवं वयासी—णमोत्थु ते सिद्धबुद्धणीरय समण सामाहिअ समत्त समजोगि सल्लगत्तण णिब्भय णीरागदोस णिम्मम णीसंग निस्सल्ल माणमूरण गुणरयण सीलसागरमणन्तमप्पमेय भविअधम्म-वरचाउरन्तचक्कवट्टी ! णमोऽत्थु ते अरहओ]

[Atthasaya visuddha gantha juttehim mahāvittehim apunaruttehim, atthajuttehim samthuṇai, samthuṇittā vāmam jāṇum jāva evam vayāsī:-Namo'tthu te Siddha Buddhaṇīraya samaṇa sāmāhia samatta samajogi sallagattaṇa ṇibbhaya ṇīrāgadosa ṇimmama ṇīsanga nissalla māṇamūraṇa guṇarayaṇa sīlasāgara m-aṇanta m-appameya, bhavia dhammavara cāurantacakkavattī ! Namo'tthu te Arahao]

[He (Śakra) praises the Lord with eight hundred pure compositions, full of excellent meters, perfectly free from any fault of repetitions, and full of meaning. Having praised, left knee etc, he spoke thus:—Salutation to thee-one who has attained Salvation, one who has gained Perfect Knowledge, one

who has become free from the dust of Karmas, a saint free from all sins and faults, one who has reached perfect concentration, one who has acquired Samyaktva (Right Belief), one who is of a similar Yoga, one who is the destroyer of thorns in the form of Māyā (deceit) Niyāna (the performance of a penance with a desire of obtaining some worldly object or happiness) and Mithyātva (False Belief), one who is fearless, one who is free from the influence of affection and enmity, one who is indifferent to mundane matters, one who is free from all desires, one who is free blemish and who is the destroyer of pride, one who is the ocean of the gem of virtuous conduct, one who is infinite, one who is immeasurable, and one who is an excellent religious Supreme Sovereign till the ends of the four directions. Salutation to Thee, an Arhat.]

शक्रोऽथ जिनमानीय, विमुच्याम्बान्तिके ततः ।
संजहार प्रतिबिम्बाऽवस्वापिन्यौ स्वशक्तितः ॥ ४३ ॥
कुण्डले क्षौमयुग्मं चोच्छीर्षे मुक्त्वा हरिर्व्यधात् ।
श्रीदामरत्नदामाढ्य-मुल्लोचे स्वर्णकन्दुकम् ॥ ४४ ॥

43. Śakro'tha Jinamānīya vimucyāmbāntike tatah;
Sanjahāra pratibimba'vasvāpinyau svaśaktitah.

44. Kundale kṣaumayugmam cocchīrṣe muktvā Harir-vyadhāt
Śrīdāma ratna damādhya'mulloce svarna kandukam.

43. Śakra, then, having brought the Jineśvara and having placed him near his mother, removed the disguised form and the magical sleep.

44 Having placed two ear-rings and a pair of linen garments on his pillow the Indra, placed a gold ball (for playing) abounding in jewelled garlands prepared with garlands of flowers of श्रीदाम on the cloth-ceiling.

द्वात्रिंशद्रत्नरूप्य-कोटिवृष्टिं विरच्य सः ।
बाढमाघोषयामास, सुरैरित्याभियोगिकैः ॥ ४५ ॥

स्वामिनः स्वामिमातुश्च, करिष्यत्यशुभं मनः ।
सप्तधाऽऽर्यमञ्जरीव, शिरस्तस्य स्फुटिष्यति ॥ ४६ ॥

स्वाम्यङ्गुष्ठेऽमृतं न्यस्येत्यर्हज्जन्मोत्सवं सुराः ।
नन्दीश्वरेऽष्टाह्निकां च, कृत्वा जग्मुर्यथाऽऽगतम् ॥ ४७ ॥

45. Dvātrimśadratna-rūpya-kotivriṣtim viracya saḥ;
Bādhamāghoṣayāmāsa surairityābhiyogikaih.

46. Svāminah svāmimatusca kariṣyatyaśubham manah;
Saptadhā'ryamanjarīva, śirastasya sphutiṣyati.

47. Svāmyangusthe'mritam nyasyetyarhajjanmotsavam surāh
Nandīsvare'sthāhikām ca, kritvā jagmu r-yathā'yatam.

45. Having arranged for a shower of wealth, precious stones and silver amounting to thirty-two crores, he loudly proclaimed through his servant-gods.

46. If any one does wrong to the Lord and the Lord's mother even mentally, his head will be split seven times like the blossom of the Arka tree.

47. Having deposited nectar in the thumb of the Lord, and having thus done the birth festival of the Arhat, and the festival at Nandīśvara lasting for eight days, the gods went, by the way they had come.

अस्मिन्नवसरे राज्ञे, दासी नाम्ना प्रियंवदा ।
तं पुत्रजननोदन्तं, गत्वा शीघ्रं न्यवेदयत् ॥ १ ॥

सिद्धार्थोऽपि तदाकर्ण्य, प्रमोदभरमेदुरः ।
हर्षगद्गदगी रोमोद्गमदन्तुरभूघनः ॥ २ ॥

विना किरीटं तस्यै स्वां सर्वाङ्गलङ्कृतिं ददौ ।
तां धौतमस्तकां चक्रे दासत्वाऽपगमाय सः ॥ ३ ॥

1. Asminnavasare rajne, dāsī nāmna Priyamvadā;
   Tam putrajananodantam, gatva śīghram nyavedayat.

2. Siddhārtho'pi tadākarṇya, pramodabharamedurah;
   Harṣagadgadagī romodgamadanturabhū ghanah.

3. Vina kirītam tasyai svām, sarvāṅgālaṅkritim dadau;
   Tām dhautamastakām cakre, dāsatvā'pagamāya sah.

1. At this time, a maid-servant of the queen, named Priyamvadā, having gone swifty to him gave him the tidings of the birth of a son.

2-3. Siddhārtha also having heard it and becoming completely puffed up with intense delight, with his speech faltering with joy, and with the hair of his body pointed and thick in their pores, gave her all the ornaments of his body except the crown, and made her धौत मस्तकां Dhauta mastakām, (one whose head has been thoroughly washed of all the dirt of low birth) for the purpose of removing her condition of slavery.

जं रयणिं च णं समणे भगवं महावीरे जाए तं रयणिं च णं बहवे वेसमणकुंडधारी तिरियजंभगा देवा सिद्धत्थरायभवणंसि हिरण्णवासं च, सुवण्णवासं च, वयरवासं च, वत्थवासं च, आभरणवासं च, पत्तवासं च, पुप्फवासं च, फलवासं च, बीयवासं च, मल्लवासं च, गंधवासं च, चुण्णवासं च, वण्णवासं च, वसुहारवासं च वासिंसु ॥ ९८ ॥

तए णं से सिद्धत्थे खत्तिए भवणवइवाणमंतरजोइसवेमाणिएहिं देवेहिं तित्थयरजम्मणाभिसेयमहिमाए कयाए समाणीए पच्चूसकालसमयंसि नगरगुत्तिए सद्दावेइ सद्दावित्ता एवं वयासी ॥ ९९ ॥

खिप्पामेव भो देवाणुप्पिया! खत्तियकुंडग्गामे नयरे चारगसोहणं करेह, करित्ता माणुम्माणवद्धणं करेह, करित्ता कुंडपुरं नगरं सब्भिंतरबाहिरियं आसिअसंमज्जिओवलित्तं सिंघाडग-तिय-चउक्क-चच्चर-चउम्मुह-महापहपहेसु सित्तसुइसम्मट्ठरत्थंतरावणवीहियं, मंचाइमंचकलियं, नाणाविहरागभूसिअज्झय-

पडागमंडियं, लाउल्लोइयमहियं, गोसीससरसरत्तचंदण–दद्दर–दिन्नपंचंगुलितलं उवचियचंदणकलसं, चंदणघडसुकयतोरणपडिदुवारदेसभागं, आसत्तोसत्तविपुल-वट्टवग्घारियमल्लदामकलावं, पंचवण्णसरससुरहिमुक्कपुप्फपुंजोवयारकलियं, कालागुरु–पवरकुंदुरुक्क–तुरुक्क–डज्झंत–धूवमघमघंत–गंधुद्धुयाभिरामं, सुगन्धवर-गंधियं, गंधवट्टिभूयं, नड–नट्टग–जल्ल–मल्ल–मुट्ठिय–वेलंबग–पवग–कहगपाढग –लासग–आरक्खग–लंख–मंख–तूणइल्ल–तुंबवीणिय—अणेगतालायराणुचरियं करेह, कारवेह, करित्ता कारवित्ता य जूयसहस्सं मुसलसहस्सं च उस्सवेह, उस्सवित्ता मम एयमाणत्तियं पच्चप्पिणह ॥ १०० ॥

98. Jam rayaṇim ca ṇam samaṇe bhagavam Mahāvīre jāe tam rayaṇim ca ṇam bahave vesamaṇakuṇḍadhārī tiriyajambhagā devā Siddhattharāyabhavanamsi hiraṇṇa vāsam ca, suvaṇṇa vāsam ca, vayara vāsam ca, ābharaṇa vāsam ca, pattavāsam ca, pupfavāsam ca, fala vāsam ca, bīya vāsam ca, malla–vāsam ca, gandha vāsam ca, cuṇṇa vāsam ca, vaṇṇa vāsam ca, vasuhāra vāsam ca vāsimsu. 98.

99. Tae ṇam se Siddhatthe khattie bhavaṇavai vāṇaman-tara joisa vemāṇiehim devehim titthayara jammaṇābhiseya mahimāe kayāe samāṇe paccūsa kāla samayamsi nagaraguttie saddāvei, saddāvittā evam vayāsī. 99.

100. Khippāmeva bho devāṇuppiyā! Khattiya–Kuṇḍaggāme nayare cāraga sohaṇam kareha, karittā māṇummāṇa vaddhaṇam kareha, karittā Kuṇḍapuram nagaram sabbhintarabāhiriyam āsiasammajjiovalittam singhādaga–tiya–caukka–caccara–caumm-uha–mahāpahapahesu, sitta sui sammattha ratthantarāvaṇavī-hiyam, mancāi manca kaliyam, nanāvirāgabhūsiya jjhaya padāga maṇdiyam, lāulloiya mahiyam, gosīsa-sarasa ratta candaṇa–daddara–dinna pancaṅguli talam, uvaciya candaṇa kalasam, candaṇaghada sukaya torana padiduvāradesabhāgam, āsattosatta vipula vatta vagghāriya malla dāma kalāvam, panca vaṇṇa sarasa surahi mukka pupfa punjovāyāra kaliyam, kālā-guru pavara kundurukka–turukka–dajjhanta–dhūva magha

maghanta gandhuddhuyābhirāmam sugandha vara gandhiyam, gandhavattibhūyam nada-nattaga-jalla-malla-mutthiya-velambaga-pavaga-kahaga-pādhaga-lāsaga-ārakkhaga-lankha-mankha-tūṇailla-tumba vîniya-anega tālāyarāṇucariyam kareha, kāraveha, karittā, kāravittā, ya jūya sahassam musala sahassam ca ussāveha, ussavittā mama eyamānattiyam paccappiṇaha. 100

98. During the night in which Śramana Bhagavān Mahāvîra was born, many तिर्यग्जृम्भकदेवाः Tiryag Jrimbhaka devāḥ; gods of the Lokāntika deva-loka, in वैश्रमण Vaiśramaṇa's (Kuber's) service, rained on the palace of king Siddhārtha, a shower of silver, gold, diamonds, garments, ornaments, leaves (of betel plants etc.), flowers, fruits, seeds, garlands, perfumes, scented powders, colour-powders (orpiment etc.), and a continuous shower of riches.

99 Then, after the Bhuvana-pati, Vāṇa-vyantara, Jyotiska, and Vaimānika gods had celebrated the festival of the birth-ablution of the Tîrthankara, the ksatriya Siddhārtha, at day-break, called together the policemen of the town. Having called them, he addressed them thus:—

100. Quickly, indeed, O beloved of the gods! make the prison in the town of Kuṇḍapura clear (of prisoners by releasing them)

It is said,

युवराजाभिषेके च परराष्ट्रापमर्दने ।
पुत्रजन्मनि वा मोक्षो बद्धानां प्रविधीयते ॥ १ ॥

1. Yuvarājābhiseke ca pararāṣṭrapamardane,
Putra janmani vā mokṣo baddhānām pravidhîyate.

1. A release of prisoners is effected at (the time of) inauguration of a crown-prince, devastating an enemy's territory and the birth of a son.

Increase measures and weights. Having done it, order that the whole town of Kuṇḍapura, in the interior and exte-

rior (suburbs) be sprinkled (with water) swept and smeared (with cow-dung etc.), that in triangular places, in places where three or four roads or more roads meet, in squares (with temples) and in principal streets, the middle of the road and the market streets to shops be sprinkled (with water) cleaned and swept, that platforms be erected one above the other, that the town be decorated with flags and banners beautified with different colours, that floors be adorned (by smearing them with cow-dung) and walls by white-washing them (with white chalk), that walls be given impressions of palms of outstretched five fingers (of the hand) with गोशीर्ष Gośirsa, a superior kind of sandal paste, with सरसरक्तचंदन Sarasa rakta candana, juicy red sandal, and with दर्दर Dardara a kind of sandal produced in southern mountain named दर्दर Dardara, that auspicious vases smeared with sandal-paste be arranged on floors, that pitchers smeared with sandal-paste be well arranged on arched portals and above every door, that large round and long garlands and wreaths of flowers be hung low and high, that collections of juicy fragrant flowers of five colours be arranjed on floors, that the town be made very lovely by the fragrant smell of the scented fumes of Black aloe, best Kundurukka (benzoin) Turuska (olibanum) and burning incense be exquisitely scented with excellent perfumes and made as it were as a pastile of perfumed substances, that actors, dancers, rope-dancers, wrestlers, boxers, jesters (buffoons), swimmers, story-tellers, ballad-singers, female dancers moving in a circle, watchmen, pole-dancers, beggars showing pantomine pictures, flute-players, Indian-lute players and numerous Tūlācara (who by clapping the hands beat the time during a performance of music) be present. Get it done by others; having done it and having ordered it to be done by others, get thousands of yokes (for vehicles, ploughs etc.) and wooden pestles (for thrashing out rice-grains) raised upwards (because yoking of bullocks or horses to carts, waggons, ploughs etc, cultivation, husking, and other manual occupations are prohibited during festival days). Having got them raised upwards, report on the execution of my order. 100

तए णं ते कोडुंबियपुरिसा सिद्धत्थेणं रण्णा एवं वुत्ता समाणा हट्ठतुट्ठ जाव हियया करयल जाव पडिसुणित्ता खिप्पामेव कुंडपुरे नगरे चारगसोहणं जाव उस्सवित्ता जेणेव सिद्धत्थे खत्तिए तेणेव उवागच्छन्ति उवागच्छित्ता करयल जाव कट्टु सिद्धत्थस्स खत्तियस्स रण्णो तमाणत्तियं पच्चप्पिणंति ॥ १०१ ॥

101. Tae ṇam te kodumbiyapurisā Siddhatthenam rannā evam vuttā samānā hatthatuttha jāva hiyayā karayala jāva padisunittā khippāmeva Kundapure nayare cāraga sohanam jāva ussavittā jeṇeva Siddhatthe kattie teneva uvāgacchanti, uvāgacchittā karayala jāva kattu Siddhatthassa khattiyassa ranno tamānattiyam paccappinanti. 101

101 When the family servants were thus addressed by king Siddhārtha, they glad, contented etc, joyful, with their hands folded and having accepted the words of command, set free all prisoners and having ordered ploughs, carts etc. to be raised up, returned to Siddhārtha ksatriya. Having returned, and laying the folded palms of their hands in front of their foreheads, they reported on the execulation of his orders.

तए णं से सिद्धत्थे राया जेणेव अट्टणसाला तेणेव उवागच्छइ, उवागच्छित्ता जाव सव्वोरोहेणं सव्वपुप्फ–गन्ध–वत्थ–मल्ला–लंकारविभूसाए, सव्वतुडियसद्दनिनाएणं, महया इड्ढीए, महया जुइए, महया बलेणं, महया वाहणेणं, महया समुदएणं, महया वरतुडिय–जमग-समग-प्पवाइएणं, संख पणव–भेरि–झल्लरि–खरमुहि–हुडुक्क–मुरज-मुइंग-दुंदुहि–निग्घोस-नाइयरवेणं–उस्सुक्कं, उक्करं, उक्किट्ठं, अदिज्जं, अमिज्जं, अभडप्पवेसं, अदंडकुदण्डिमं, अधरिमं, गणियावर–नाडइज्जकलियं, अणेगतालायराणुचरियं, अणुद्धुयमुइंगं, अमिलायमल्लदामं, पमुइयपक्कीलियसपुरजणजाणवयं दसदिवसं ठिइवडियं करेंति ॥ १०२ ॥

102. Tae nam se Siddhatthe rāyā jeṇeva attaṇasālā teṇeva uvāgacchai, uvāgacchittā jāva savvorohenam savva puppha–

gandha-vattha-mallā-laṅkāra vibhūsāe, savva tudiya sadda nināeṇam, mahayā iddhie, mahayā juie, mahayā balenam, mahyā vāhaṇenam, mahayā samudaeṇam mahayā varatudiya jamaga-samaga-ppavāieṇam, saṅkha-paṇava-padaha-bheri-jhallari-kharamuhi-hudukka-muraja-muinga-dunduhi-nigghosa -nāiya ravenam-ussukkam, ukkaram, ukkiṭṭham, adijjam, ami-jjam, abhadappavesam, adaṇḍa kudaṇḍimam, adharimam, ganiyāvara-nādaijja kaliyam, aṇega tālāyarānucariyam, aṇudd-huya muingam, amilāya malladāmam, pamuiya pakkīliya sapurajaṇa jāṇavayam, dasa divasam thiivadiyam karenti. 102

102. Then, king Siddhārtha went to the gymnasium-hall. Having gone, the king, down to-accompanied by his whole seraglio, and adorned with flowers, perfumed clothes, garlands and ornaments, under the sound of notes of all musical instru-ments, with great splendour, with great pomp, with a great army, with a great train of vehicles, with a large retinue of domestic servants, under the sound of the simulta neous playing of a number of excellent musical instruments and the noise of conches, पणव Panava, a musical instrument of a buffoon, पडह Padaha-a big drum, भेरी Bheri, a kind of drum, झल्लरि Jhallari, cymbals, खरमुहि Kharamuhi काहला a kind of wind instrument हुडुक्क Hudukka, a particular musical instrument मुरज Muraja, a kind of musical instrument मुइंग Muinga a kind of drum मृदग Mridanga, (तबला Tabalā) दुदुहि Dunduhi, kettle-drum held the festival for ten days.

And making (the town) free from toll-tax, custom duty, out of joy for the festival; prohibiting payments for articles bought from shops, (the payment will be made by the state) buying and selling was prohibited (in order that people may enjoy themselves freely in the festival). No policemen were permitted to enter houses (for exacting fines), people were made free from the payment of great and small fines, and debts were cancelled, (they were paid by the state).

Excellent courtesans and female actors performed, and numerous dancers clapping their hands danced, the musicians

did not leave off their musical instruments, and the whole population of the town and country, rejoiced and enjoyed themselves. He held the festival for ten days a practice handed down from one generation to another.

तए णं सिद्धत्थे राया दसाहियाए ठिइवडियाए वट्टमाणीए, सइए अ, साहस्सिए अ, सयसाहस्सिए अ, जाए अ, दाए अ, भाए अ, दलमाणे अ, दवावेमाणे अ, सइए अ, साहस्सिए अ, सयसाहस्सिए अ, लंभे पडिच्छमाणे अ, पडिच्छावेमाणे अ एवं वा विहरइ ॥ १०३ ॥

103. Tae nam Siddhatthe rāyā dasāhiyāe thiivadiyāe vattamānie, saie a, sāhassie a, sayasāhassie a, jāe a, dāe a, bhāe a, dalamāne a, davāvemāne a, saie a, sāhassie a, saya sāhassie a, lambhe padicchamāne a, padicchāvemāṇe a, evam vā viharai. 103.

103. Then, during the ten days of festival a practice handed down from one generation to another, king Siddhārtha worshipped and ordered to be worshipped, hundreds, thousands, and hundred-thousand images of Tīrthankaras, gave hundreds thousands and hundred-thousand gifts and apportioned portions of goods received. He received and ordered to be received, hundreds, thousands and hundred-thousands of presents. 103.

तए णं समणस्स भगवओ महावीरस्स अम्मापियरो पढमे दिवसे ठिइवडियं करेंति, तइए दिवसे चन्दसूरदंसणीयं करेंति, छट्ठे दिवसे धम्मजागरियं जागरेन्ति, एक्कारसमे दिवसे विइक्कंते निवत्तिए असुइजम्मकम्मकरणे, संपत्तेबारसाहे दिवसे विउलं असणं पाणं खाइमं साइमं उवक्खडावेंति, उवक्खडावित्ता मित्त-नाइ-नियग-सयण-संबंधि-परिजणं नायए खत्तिए अ आमंतेति, आमंतित्ता तओ पच्छा ण्हाया, कयबलिकम्मा, कयकोउयमंगलपायच्छित्ता, सुद्धप्पावेसाइं मंगल्लाइं पवराइं वत्थाइं परिहिया, अप्पमहग्घाभरणालंकियसरीरा, भोयणवेलाए भोयणमण्डवंसि सुहासणवरगया तेणं मित्त-नाइ-नियग-सयण-संबंधि-परिजणेणं नाएहिं खत्तिएहिं सद्धिं तं

विउलं असणं पाणं खाइमं साइमं आसाएमाणा विसाएमाणा परिभुंजेमाणा परिभाएमाणा एवं वा विहरंति ॥ १०४ ॥

104. Tae ṇam Samanassa Bhagavo Mahāvīrassa ammāpiyaro padhame divase thiivadiyam karenti, taie divase canda sūra-damsaṇiyam karenti, chatthe divase dhammajāgariyam jāgarenti, ekkarasame divase viikkante nivattie asui jamma kamma karane, sampatte bārasāhe divase, viulam asanam pāṇam khāimam sāimam uvakkadaventi, uvakkhadāvittā mitta-nāi-niyaga-sayaṇa-sambandhi-parijaṇam nāyae khattie a āmanteti amantittā tao pacchā ṇhāya, kaya balikammā, kaya kŏuya mangala pāyacchittā, suddha ppāvesāim mangallāim, pavaraim vatthāim parihiyā, appamahagghā-bharaṇālankiya sarīrā, bhoyaṇa velāe bhoyaṇa maṇdavamsi suhāsana vara gayā tenam mitta-nāi-niyaga-sayana-sambhandhi-parijaṇenam nāeh-im khattiehim saddhim tam viulam asanam, pāṇam, khāimam, sāimam, āsāemāṇā visāemāṇā paribhunjemāṇā paribhāemāṇā evam vā viharanti.

104. The parents of Śramaṇa Bhagavān Mahāvīra celebrated the festival on the first-day a practice handed down from one generation to another. On the third day, they showed him the Moon and the Sun.

It is done as follows:-After the lapse of two days from the birth-day of the child, the family-priest places an idol of the Moon, made of silver, in front of the image of a Tīrthankara and having worshipped it, establishes it with due ceremony. Then having led at moon-rise, the mother with the new-born child well bathed, well-dressed, and decorated with excellent ornaments, into the place where the rising Moon can be clearly seen, the family-priest repeats the undermentioned incantation —

ॐ अर्हं चन्द्रोऽसि निशाकरोऽसि नक्षत्रपतिरसि सुधाकरोऽसि औषधीगर्भोऽसि अस्य कुलस्य वृद्धिं कुरु कुरु स्वाहा ।

Om! Arham! Candro'si niśākaro'si nakśatrapatirasi sudhā karo'si ausadhīgarbho'si asya kulasya vriddhim kuru kuru svāhā.

Om! Victory to the Arhats! You are the Moon! you are the night-maker! You are the lord of constellations! You are the mine of nectar! You are the treasure of all medicinal herbs! You increase the prosperity of this family. Hail! Blessing.

And shows the Moon. The mother along with the child, bows down before the family-priest. The priest gives the under mentioned blessing:—

सर्वौषधीमिश्रमरीचिराजिः, सर्वापदांसंहरणप्रवीणः ।
करोतु वृद्धिं सकलेऽपि वंशे, युष्माकमिन्दुः सततं प्रसन्नः ॥ १ ॥

1. Sarvausadhī miśra marīcirājih sarvāpadām saṁharana pravīnah,
   Karotu vriddhim sakale'pi vamśe, yuṣmākaminduḥ satatam prasannah. 1.

May the Moon, the streak of the rays of light mixed with all medicinal herbs, clever in removing all miseries, always gracious towards you, increase prosperity even in the whole race.

In the same manner, the Sun is also shown. But the idol of the Sun is either of gold or of copper. The following is the incantation.

ॐ अर्हं सूर्योऽसि दिनकरोऽसि तमोऽपहोऽसि सहस्र-किरणोऽसि जगच्चक्षुरसि प्रसीद ।

Om! Arham! Sūryo'si dinakaro'si tamo'paho'si sahasra kirano'si jagaccakśurasi prasīda.

Om! Victory to Arhats! Thou art the Sun. Thou art the maker of the day! Thou art the remover of darkness! Thou art thousand-rayed! Thou art the vision of the world! Grant favour.

The benediction is as follows:—

मर्वसुरासुरवन्द्य· कारयिताऽपूर्वसर्वकार्याणाम् ।
भूयात्रिजगच्चक्षुर्मङ्गलदस्ते सपुत्रायाः ॥ १ ॥

1. Sarva surāsura vandyah kārayitā'purva sarva kāryānām;
Bhūyattrijagacckśu r-mangaladaste sa-putrāyah.

May the one who is respectfully adored by all gods and demi-gods, who is the door of all marvellous deeds and one who is the medium of vision of the three worlds, become the giver of auspucious objects to thee along with the child.

Now a days a mirror is shown instead of the Moon and the Sun.

On the sixth day, they kept awake during the whole night for religious meditation.

After the eleventh day on which the impure operations and ceremonies in connection with the birth of the child had been completed, had passed and when the twelvth day had come, they got prepared plenty of food, drink, spices and savouries. Having prepared them, they invited their friends, caste-people, their kinsmen, family-members, relations, agnates, cognates and domestics together with the Jnata ksatriyas. Having invited them, and having bathed, they gave offerings (to family-gods) and did auspicious rites and expiatory acts, put on clean auspicious excellent court-dress (fit for festival occasions) and adorned their bodies with light but very costly ornaments. At dinner-time, they sat on excellent comfortable state-chairs in the dining-hall, and together with their friends caste-people. kinsmen, family-members, relations, agnates, cognates, domestics, and together with Jnāta ksatriyas, they tasted, (eating a small quantity from it and throwing away a large portion e. g. a sugar-cane), ate (eating a very large portion of it and throwing away a few seeds, e. g. dates, juicy fruits) ate up (consuming the entire potion without throwing

away anything e-g. eatables), and interchanged dishes amongst themselves, out of an abundant quantity of food, drink, spices and savouries.

जिमिय भुत्तुत्तरागया वि य णं समाणा आयंता चोक्खा परमसुइभुया तं मित्त-नाइ-नियग-सयण-संबंधि-परिजणं नायए खत्तिए अ विउलेणं पुप्फ-वत्थ-गंध-मल्लालंकारेणं सक्कारेंति, सम्माणेंति, सक्कारित्ता सम्माणित्ता तस्सेव मित्त-नाइ-नियग-सयण-संबन्धि-परिजणस्स नायाण य खत्तियाण य पुरओ एवं वयासी ॥ १०५ ॥

105. Jimiya bhuttuttarāgayā vi ya nam samāṇā āyantā cokkhā parama sui bhuyā tam mitta-nāi-niyaga-sayaṇa-sambandhi-parijaṇam Nāyae khattie a viuleṇam puppha-vattha-gandha-mallālaṅkārenam sakkārenti sammāṇenti, sakkāritta sammāṇittā tasseva mitta-nāi-niyaga-sayaṇa-sambandhi-parij-aṇassa Nāyāna ya khattiyāna ya purao evam vayāsī. 105.

105. They ate and after dinner they went to the sitting chamber and having cleansed their mouths, having removed particles of food and greasiness and having become perfectly pure they entertained sumptuously and honoured their friends caste-people etc. down to Jnātrika ksatriyas with numerous flowers, clothes, perfumes, garlands, and ornament and then they spoke thus to their friends, caste-people etc 105

पुव्विं पि णं देवाणुप्पिया! अम्हं एयंसि दारगंसि गब्भं वक्कंतंसि समाणंसि इमे एयारूवे अब्भत्थिए जाव समुप्पज्जित्था, जप्पभिइं च णं अम्हं एस दारए कुच्छिसि गब्भत्ताए वक्कंते, तप्पभिइं च णं अम्हे हिरण्णेणं वड्ढामो, सुवण्णेणं धणेणं धन्नेणं रज्जेणं जाव सावइज्जेणं पीइसक्कारेणं अईव अईव अभिवड्ढामो, सामन्तरायाणो वसमागया य ॥ १०६ ॥

106. Puvvim pi ṇam devānuppiyā! amham eyamsi dāragamsi gabbham vakkantansi samānansi ime eyārūve abbhatthie jāva samuppajjitthā, jappabhim ca ṇam amham esa dārae

kucchimsi gabbhattāe vakkante, tappabhiim ca nam amhe hirannenam vaddhāmo suvannenam dhanenam dhannenam rajjenam jāva sāvaijjenam pisakkārenam aīva aīva abhivaddhāmo, sāmanta rāyāno vasamāgayā ya 106

106. Formerly, also, O beloved of the gods! when this our boy was begotten in uterus the following definite determination till-occurred to our mind. From the time that this our boy has been begotten our silver increased our gold, property, coin, kingdom increased, our delight and hospitable reception increased immensely and neighbouring kings have been subjugated 106.

तं जया णं अम्हं एस दारए जाए भविस्सइ तया णं अम्हे एयस्स दारगस्स इमं एयाणुरूवं गुण्णं गुणनिप्फन्नं नामधिज्जं करिस्सामो वद्धमाणु त्ति । ता अम्हं अज्ज मणोरहसंपत्ती जाया, तं होउ णं अम्हे कुमारे 'वद्धमाणे' नामेणं ॥ १०७ ॥

107. Tam jayā nam amham esa dārae jāe bhavissai, tayā nam amhe eyassa dāragassa imam eyāṇurūvam gunnam guṇa nipphannam nāmadhijjam karissāmo Vaddhamānu tti tā amha ajja maṇoraha sampattī jāyā, tam hou nam amhe kumāre Vaddhamāne nāmeṇam. 107.

107. When this our boy will be born we shall name this boy Vardhamāna-a name brought about by the possession of these conformable qualities Today our wished-for-desire has been fulfilled So let the name of our boy be Vardhamāna.

CHAPTER VII.

EARLY LIFE.

समणे भगवं महावीरे कासवगुत्तेणं तस्स णं तओ नामधिज्जा एवमाहिज्जंति, तं जहा—अम्मापिउसंतिए वद्धमाणे १ सहसमुइयाए समणे २, अयले भयभेरवाणं, परीसहोवसग्गाणं, खंतिखमे, पडिमाणं पालए, धीमं अरतिरतिसहे, दविए, वीरियसंपन्ने देवेहिं से णामं कयं समणे भगवं महावीरे ॥ १०८ ॥

108. Samane Bhagavam Mahāvīre Kāsava guttenam tassa nam tao nāmadhijjā evamāhijjanti, tam jahā–ammāpiusantie, Vaddhamāne 1, sahasamuiyāe Samaṇe 2, ayale bhaya bheravā-nam parīsahovasaggānam, khanti khame, padimānam pālae, dhīmam aratiratisahe, davie, vīriyasampanne devehim se nāmam kayam Samaṇe Bhagavam Mahāvīre. 108.

108. Śramaṇa Bhagavān Mahāvīra was of the Kāśyapa gotra. His three names have thus been recorded. They are;— 1. He was named Vardhamān by his parents. 2. He was called Śramana on account of his natural capacity of practising severe austerities. and 3. Because he stands immovable in the midst of dangers and terror, patiently suffers endurances and calamities, observes the particular vows (of an ascetic), is intelligent, and endures patiently pleasure and pain, is self-restrained and is gifted with excellent valour, he was named Śramaṇa Bhagavan Mahāvīra by the gods

.. तओ णं समणे भगवं महावीरे पंचधाइपरिवुडे, तं०–खीरधाईए १ मज्जणधाईए २ मंडणधाईए ३ खेलावणधाईए ४ अंकधाईए ५ अंकाओ अंकं साहरिज्जमाणे रम्मे मणिकुट्टिमतले गिरिकंदरसमुल्लीणेविव चंपयपायवे अहाणु–पुव्वीए संवड्ढइ तओ णं समणे भगवं० विन्नायपरिणय (मित्ते) विणियत्तबालभावे अप्पुस्सुयाइं उरालाइं माणुस्सगाइं पंचलक्खणाइं कामभोगाइं सद्दफरिसरसरूवगंधाइं परियारे माणे एवं च णं विहरइ ।

॥ आचाराङ्गसूत्र १७६ ॥

...Tao ṇam Samaṇe Bhagavam Mahāvīre panca dhāi parivude, tam:-Khīradhaīe 1. Majjanadhāīe 2. Maṇḍanadhāīe 3. Khelāvanadhāīe 4. Aṅkadhāīe 5. aṅkāo aṅkam sāharijjamāne ramme manikuttima tale giri kandara samullıneviva campaya pāyave ahāṇupuvvīe samvaddhai, tao ṇam Samane Bhagavamo vinnāya pariṇaya (mitte) viniyatta bālabhāve appussuyāim urālāim māṇussagāim panca lakkhanāim kāmabhogāim sadda pharisa rasa rūva gandhāim pariyāre māne evam ca nam viharai. Ācārāṅga Sūtra 176.

...Then, Śramaṇa Bhagavān Mahāvīra surrounded by five wet-nurses viz—1. One feeding milk 2. One washing and bathing 3. One decorating and putting on ornaments. 4. One making Him play about and 5. One taking Him in her lap, being taken from one lap to another on the ground-flooring beset with gems, gradually grew up like a चंपक Campaka Tree nurtured carefully in a cave on a high mountain. Then, Śramaṇa Bhagavān Mahāvīra, with natural development of knowledge, at the completion of chilhood thus moves about in all directions dispassionately enjoying excellent human pleasures of five senses relating to sound, touch, taste, sight and smell.

Thus, on the completion of the ceremony of naming the child, while becoming contented by the excellent juice (nectar) deposited in his finger by the gods, served by five highly respected wet-nuses, carefully fondled by lovely young

females of the harem making him slowly advancing on foot-steps by his parents in various ways, spoken to by domestic servants every now and then, carefully honoured by gods and goddesses, sung by numerous songs, taught by various lessons, and painted in pictures, Vardhamāna Kumāra gradually grew up like a Kalpa Vṛiksa (the wishing tree) in the cave of a high mountain.

The name Śramana Bhagavān Mahāvīra was given by the gods in this way

The eminent sages say–Vardhamāna kumāra whose birth-festival was celebrated by the Indras of the gods and demi-gods, grew up in course of time like the crescent Moon of the second day of the fortnight or the blosoom of the Paradise Tree.

He was—

द्विजराजमुखो गजराजगतिः, अरुणोष्ठपुटः सितदन्ततति: ।
शितिकेशभरोऽम्बुजमञ्जुकरः सुरभिश्वसितः प्रभयोल्लसितः ॥ १ ॥

मतिमान् श्रुतवान् प्रथितावधियुक्, पृथुपूर्वभवस्मरणो गतरुक् ।
मतिकान्तिधृतिप्रभृतिस्वगुणै-र्जगतोऽप्यधिको जगतीतिलकः ॥ २ ॥

1. Dvija-rāja mukho gajarāja gatiḥ, Arunoṣthaputah sitadanta tatih;
Śiti keśabhaio'mbuja manjukarah, Surbhiśvasitah prabhayo-llasitah.

2. Matimān śrutavān prathitāvadhiyuk, Prithu pūrvabhava smarano gata-ruk;
Mati kānti dhriti prabhriti sva guṇai r–jagato'pyadhiko jagatī tilakah. 2

1. He was moon-faced, with the gait of a lordly elephant, with the slits of his lips resembling a rising Sun, with the rows of white teeth, with black hair, with beautiful lotus-like hands, with fragrant breath, and was shining with radiant beauty.

2. He was intelligent, learned, gifted with extensive Avadhi Jnāna, had a remembrance of many previous lives, and free from from pain. He was the ornament of the world-surpassing the world by his innate qualities of intelligence, beauty, fortitude etc.

आमलकी क्रीडा Amalaki Krida.

When Vardhamān Kumāra was nearly eight years old, although he was devoid of sportive curiority one day at the instigation of some of his companions of equal age he went out of the town along with them and began to play near some trees there. By mutual agreement it was settled, that he who climbed up the tree and came down from it in the shortest period of time, will ride on the back of other boys and will make them move on.

At that time the Indra of the Saudharma deva-loka, while conversing on various interesting topics with gods in the Saudharma Sabhā (council-hall) and touching on the subject of fortitude, said "O gods! although Bhagavān Vardhamān is quite a boy but his valour and fortitude are unparalled and no god, demi-god or Indra, however strong he may be, is able to frighten him away or defeat him by his strength." On hearing these words of Saudharmendra, one of the gods who was very wicked and insolent on account of his having highly heretical beliefs, thought "Only fortunate people can have a lord whose speech should be considered lovely although he may talk without rhyme or rhythm and whose speech was not open to refutation although it was full of arrogance and unbridled, is it possible that gods and demi-gods possessing immeasurable strength cannot defeat one who is only a child? Is a mirror necessary for viewing an armlet on one's hands? I will immediately go there and test his fortitude" With this idea in his mind, he went to the place where Vardhamān Kumāra was playing under the tree and with the object of terrifying him he assumed the form of a magnificent huge

venomous snake, with a large body resembling a mass of collyrium and darkening the thicket of the forest by his intense blackness resembling the horns of wild baffaloes, with eyes more red than that of the colour of a cock's crest, with a pair of tongues as fickle as lightning, clever in inflating its curved round very strong and well-developed hood, producing terrible noise like the formidable wind at the end of an age of the world and advancing rapidly with a very wrathful gait towards Vardhamān Kumāra

Vardhamān Kumāra knowing the real state of affairs, threw him far off like a withered piece of string holding him by his left hand. The god, becoming impudent and careless about future issue, assumed the form of a boy and began to play with Vardhamān Kumāra By his natural circumspection Vardhamān Kumāra became successful in game with all the boys and riding on the back of all of them, he made them walk about. After the rest of the boys had walked around, it was now the turn of the god who had assumed the form of a boy. He bent down his back and as soon as Vardhamān Kumāra was seated on it, the god with the object of terrifying Vardhamān Kumāra, assumed the form of a demon and began to graw tall and taller. This time he assumed a very hideous form. His hair were more harsh than those of a hog or a boar. His head was as big as a potter's pot and his forehead resembled the inner hollowed out portion of the part of a pot. His eyebrows were reddish and contained entangled hair. His pair of eyes were as deep as wells of Marwar and were deep yellow coloured. His nostrils were flat like the flanks of a big hearth. His cheeks were hollowed out like the cave a big mountain His molar teeth resembled the tail of a horse His lips were hanging like the lips of a camel His teeth were protruding and curved like those of an elephant and formidable. His tongue was trembling like a flag moving to and fro with wind and sharp like a sharp-edged sword His neck resembled a dried trunk (of a tree) and his arms were like large earthen jars. His hemispherical hollows of the hands were flat like

winnowing fans and his fingers resembled dolls of stone. His finger-nails were rough like the cavity of an old worn-out spoon. His chest was filled with visible blood-vessels and in the interior, full of dust, a venomous snake, making a loud hissing noise was resting himself, in it there was a mass of bones only. His belly was pot-shaped and his waist was broken at some places and could be grasped in a fist. His testicles were hanging like the fruits of the Vālunki plant and his male generative organ was as big as that of a big elephant. His legs were full of disgusting and uncovered rows of hair and long like palmyras. His feet resembled an expanse of sharp-pointed stone and his toe-nails were frightful like a large spade. Besides, he was spreading fire-flames from the cavity of his horrible mouth. He was shaking the front portions of palatial buildings by striking the surface of the ground with the blows of the soles of his feet He was hindering the progress of the chariot of the Sun by the bolt in the form of his long arms extended high up. He was making his firm teeth visible while giving out a loud roaring laughter. A terrible collected series of skulls was hanging from his neck to his feet. He had adjusted mungoose on his ears in place of ear-rings. He had placed a huge venomous snake in place of the sacred thread of a Brāhmaṇa. He was dressed in the skin of a hunting leopard. His body was stained with blood and flesh. He had tied his shoulder with a very formidable and debilitated boa-serpent. He was jumping, dancing, laughing, and growing tall and taller and was uttering terrifying sounds. This terrible form of the demon was increasing every moment and it was as dark as great thick clouds. Having completely known the malicious fraud of the god, Vardhaman Kumāra, fearlessly dealt him as in a sport a powerful blow with the fist on his back.

Then hit as if by a blow from a thunder-bolt and giving out unpleasant sounds by a blow with the fist, the god became as submissive as a small child and as his body had become greatly debilitated, he began to utter hundreds of piteous cries

Having ascertained the truthfulness of the words of the Devendra, and having repented for his sinful actions, and becoming physically disabled by his evil deeds, the god bowed down before the feet of Vardhaman Kumāra and said "O Lord of the three worlds! I have done this wicked act. I did not believe in the words of the Indra, but they are quite true. I am now suffering the terrible consequences. Or, what is this merely for one who pays no attention to the words of his superiors? O Lord! you are able to overcome great dangers of this world with the greatest ease, then, of what account is it to you when a wretch like myself is prepared to terrify you? Besides, O Supreme Being! you are able to shake Mount Meru and with it the entire earth with the touch of the toe of your foot. Whose mind will not be fascinated by this juvenile sporting of yours? O master of the three worlds! Although you possess such evident strength, I was not able to know it. I am, therefore, a god only in name but not in action. You please forgive me for my imprudent behaviour. For, good persons are naturally fond of obeisance Having thus requested pardon of the Omnipresent the only friend of the world and having done obseisance, the god, illuminating the directions by his jewelled ear-rings, flew up into the sky. Vardhamān Kumāra continued the game for a short while and returned to his palace accompanied by his servants, warriors, and body-guards.

It is said,

बालत्तणे वि सूरो पयईए गुरुपरक्कमो भयवं ।
वीरुत्ति कयं नाम, सक्केणं तुट्ठचित्तेणं ॥ १ ॥

1. Bālattane vi sūro payaīe guruparakkamo bhayavam,
Vīrutti kayam nāma, Sakkeṇam tutthacittenam.

1. Vardhamān Kumāra had naturally great strength even during child-hood. He was named Vīra by Śakra with a contented mind.

Going to School.

When Vardhamān Kumāra was a little more than eight years old, king Siddhārtha rejoicingly told Triśalā-devi "O queen! our son has now become fit for learning various arts and sciences, let us therefore place him under the care of a learned teacher.

अथ तं मातापितरौ विज्ञौ ज्ञात्वाष्टवर्षमतिमोहात् ।
वरममितालङ्कारै-रुपनयतो लेखशालायाम् ॥ १ ॥

1. Atha tam mātāpitarau vijnau, jnātvā'ṣtavarṣamatimohāt;
   Varamamitālankārai r-upanayato lekheśālāyām. 1.

1 Then the intelligent parents knowing him (Vardhamān Kumāra) to be eight years old and beautiful, and having decorated him with various ornaments, took him to a writing school out of great infatuation.

लग्नदिवसव्यवस्थिति-पुरस्सरं परमहर्षसंपन्नौ ।
प्रौढोत्सवान्महार्हान् वितेनतुर्घनधनव्ययतः ॥ २ ॥

2. Lagna divasa vyavasthiti-purassaram parama harṣa sampannau;
   Prauḍhotsavānmahārhān vitenatu r-ghana dhana vyayataḥ.

2. Following the established custom on the day of marriage, they, completely full of excessive joy, arranged for great festivals, suitable for distinguished persons, at great expense of wealth.

गजतुरगसमूहैः स्फारकेयूरहारैः
कनकघटितमुद्राकुण्डलैः कङ्कणाद्यैः ।
रुचिरदुकूलैः पञ्चवर्णैस्तदानीं
स्वजनसुखनरेन्द्राः सत्क्रियन्ते स्म भक्त्या ॥ ३ ॥

3. Gaja turaga samūhaih sphāra keyūra hāraih;
Kanaka ghatita mudrā kundalaih kankanādyaih.
Rucitara dukulaih pancavarnaistadānīm;
Svajana mukha narendrāh satkriyante sma bhaktyā. 3

3. At that time, kings beginning with kinsmen were treated pospitably with presents of multitudes of elephants and horses, of large bracelets and necklaces, of finger rings ear-rings armless etc, made of gold, and of attractive clothes of five colours, with devotion by them.

पण्डितयोग्यं नाना-वस्त्रालङ्कारनालिकेरादि ।
अथ लेखशालिकानां दानार्थमनेकवस्तूनि ॥ ४ ॥

पूगीफलशृङ्गाटक-खर्ज्जूरसितोपलास्तथा खण्डा ।
चारुकुलिचारुवीजा-द्राक्षादिसुखाशिकावृन्दम् ॥ ५ ॥

सौवर्णरात्नराजत-मिश्राणि च पुस्तकोपकरणानि ।
कमनीयमषीभाजन-लेखनिकापट्टिकादीनि ॥ ६ ॥

वाग्देवीप्रतिमार्चा-कृतये सौवर्णभूषणं भव्यम् ।
नव्यबहुरत्नखचितं छात्राणां विविधवस्त्राणि ॥ ७ ॥

4. Pandita yogyam nānā vastrālaṅkāra nālikerādi;
Atha lekhaśālikānām dānārthamaneka vastūni.

5. Pūgîphala śriṅghātaka-kharjjūrasitopalāstathā khaṇḍā;
Cārukuli cārubîjā-drākṣādi sukhāśikā vrindam.

6. Sauvarṇa rātna rājata-miśrāṇi ca pustakopakaraṇāni;
Kamanîya masîbhājana-lekhanikā pattikādîni.

7. Vāgdevî pratimārcā-kritaye sauvarna bhūṣaṅam bhavyam;
Navya bahu ratna khacitam chātrānām vividhavastrāni.

4. Clothes of various kinds, ornaments, cocoanuts, suitable for the teacher and several objects to be given to students.

5-6. Such as, betel-nuts, Śringātaka nuts (Vern सींघोड़ा Śinghodā, an aquatic plant and its fruit), date-fruit, sugar-candy and powdered sugar, caroli (chirongia sopida) citron (citrus medica) grapes etc. and a collectiona of ple sant food (sweet-meats) etc. And furniture for books made of a combination of gold, silver, and gems, lovely inkstands, writing reeds writing boards etc.

7. Beautiful gold ornaments in-laid with many new gems for the decoration of the idol of the Goddess of Learning and a variety of clothes for pupils

With all these various above-named articles for the teacher, the pupils, and for the Goddess of Learning, Vardhaman Kumāra made preparations for going to the dwelling of the teacher. The lord of the three worlds was then bathed with an abundance of silver pitchers filled with excellent sacred waters of various places of pilgrimage and he wore a pair of beautiful divine clothes, (which was in every way pleasing to the eye) and was shining brilliantly like the Moon, Vardhaman Kumāra was, then, decorated with jewels, crown, armlets, ear-rings, bracelets, and other ornaments given by the Indra. A spacious umbrella was held over his head, four chowries were being moved about his body, surrounded by an army consisting of four parts and with many musical instruments giving out sweet melodious tunes, Vardhamān Kumara reached the house of the teacher. As soon as the Paṇdit (teacher) put on washed garments as white as the of क्षीरोदक Ksīrodaka, water of milk-ocean, suitable for an auspicious day and suitable to be put on while teaching the son of a great king, put on a gold sacred thread, made marks of saffron on his forehead and as soon as he made other preparations, the throne of Śakra shook like the leaves of Peepal tree, the ear of an elephant, the meditation of a fraudulent yogi and like an insult to a king The Śakra having come to know the real state of affairs through the medium of अवधिज्ञान Avadhi Jnāna, Visual Knowledge, told the gods thus:—'O! It is a great wonder that Bhagavān is sent to a writing school.

Because,

साम्रे वन्दनमालिका स मधुरीकारः सुधायाः स च
ब्राह्मयाः पाठविधिः स शुभ्रिमगुणारोपः सुधादीधितौ ।
कल्याणे कनकच्छटाप्रकटनं पावित्र्यसंपत्तये
शास्त्राध्यापनमर्हतोऽपि यदिदं सल्लेखशालाकृते ॥ १ ॥

1. Samre vandanamālikā sa madhurīkārah sudhāyāh sa ca,
Brāhmayāh pāthavidhih sa śubhrimagunāropah sudhādīdhitau;
Kalyāne kankacchatā prakatanam pāvitrya sampattaye,
Śastrādhyāpanamarhato'pi yadidam sallekhaśālakrite.

मातुःपुरो मातुलवर्णनं तत् लङ्कानगर्या लहरीयकं तत् ।
तत्प्राभृतं लावणमम्बुराशेः, प्रभोःपुरो यद्वचसां विलासः ॥ २ ॥

2. Mātuhpuro matulavarnanam tat, Lankānagaryā laharīyakam tat;
Tat prābhritam lāvanamburaśeh prabhoh puro yadvacasām vilāsah. 2.

1. The teaching of scientific and canonical works even to an Arhat in a writing school, is like arranging festoons of welcome (made of leaves of the mango tree) on the mango tree, like the sweetening of nectar, like the teaching of the method of teaching to the Goddess of Speech, like the attributing of the quality of whiteness to the brightness of the rays of the Moon, and it is like a sprinkling of liquid gold on gold with the object of purifying it.

2. The manifestation of the power of speech before the Lord is like describing the qualities of a maternal uncle before the mother, like the reproducing of wavy lines caused by surging waves in लङ्का Lanka, Ceylon and it is like the offering of a present of salt to the sea.

यतः—

अनध्ययनविद्वांसो, निर्द्रव्यपरमेश्वराः ।
अनलङ्कारसुभगाः, पान्तु युष्मान् जिनेश्वरा ॥ ३ ॥

Yataḥ

3. Anadhyayana vidvāṁso, nir-dravya parmeśvarāh;
Analankāra subhagā, pāntu yuṣmān Jineśvarāh.

Because,

3. May the Jineśvaras (Victorious Lords) who are wise without study, who are supreme lords without wealth, and who are amiable without ornaments, protect you!

Uttering these words, the Śakrendra who had assumed the form of a Brāhmaṇa came hastily to the house of the teacher where Vardhamān Kumāra was waiting. Having come there and having made Vardhamān Kumāra sit on the seat fit for the teacher, asked the doubts remaining in the mind of the teacher, and Vardhamān Kumāra although he was yet a child, solved all his doubts in the presence of all the people who were anxious to know what this child will say.

Bhagavān then composed जैनेन्द्र व्याकरण Jainendra Vyākaraṇa.

सक्को अ तस्समक्खं, भगवन्तं आसणे निवेसित्ता ।
सद्दस्स लक्खण पुच्छे, वागरणं अवयवा इंदं ॥ १ ॥

1. Sakko a tassamakkham bhagavantam āsaṇe nivesittā;
Saddassa lakkhaṇam pucche vāgaraṇam avayavā Indam.

1. The Śakra also having made Vardhamān Kumāra sit on the seat in his presence, asked him questions about characteristics of words and grammar.

All the people became astonished "O! where did Vardhamān Kumāra acquire so much knowledge even in his childhood?" The teacher also thought within himself:—

आबालकालादपि मामकीनान्
यान् संशयान् कोऽपि निरासयन्न ।

बिभेद तांस्तान्निखिलान् स एष
बालोऽपि भोः पश्यत चित्रमेतत् ॥ १ ॥

1. Ābālakālādapi māmakīnān,
Yān samśayān ko'pi nirasayanna;
Bibheda tāntānnikhilān sa eṣa,
Bālo'pi bhoḥ paśyata citrametat. 1.

1. O people! behold. It is strange that this (person) though a child has solved all the doubts of mine existing (with me) from the time of my boyhood, which none else has removed.

Moreover, Oh! such sereneness with one who is proficient in so many sciences. Or, it is quite appropriate for such a great man.

Because,

गर्जति शरदि न वर्षति वर्षति वर्षासु निःस्वनो मेघः ।
नीचो वदति न कुरुते, न वदति साधुः करोत्येव ॥ १ ॥

1. Garjati śaradi na varṣati varṣati varṣāsu niḥsvano meghaḥ;
Nīco vadati na kurute na vadati sādhuḥ karotyeva. 1.

1. The cloud thunders in autumn but does not rain, during the rainy season the cloud pours rain without noise. A mean man talks but does not do any action. A virtuous man does not talk but acts only.

Also,

असारस्य पदार्थस्य प्रायेणाडम्बरो महान् ।
न हि स्वर्णे ध्वनिस्तादृग्, यादृक् कांस्ये प्रजायते ॥ २ ॥

2. Asārasya padārthasya prāyeṇāḍambaro mahān,
Na hi svarṇe dhvanistādṛg, yādṛk kānsye prajāyate.

2. A worthless object has usually a great boasting. There is not as much noise in gold as is produced in bell-metal

Addressing the teacher who was thinking thus, the Indra said,

मनुष्यमात्रं शिशुरेष विप्र ! न शङ्कनीयो भवता स्वचित्ते ।
विश्वत्रयीनायक एष वीरो, जिनेश्वरो वाङ्मयपारदृश्वा ॥ ३ ॥

3. Manusyamātram śiśuresa vipra ! na śaṅkanīyo bhavatā svacitte;
Viśvatrayīnāyaka esa Vīro, Jineśvaro vāṅgamaya pāradriśvā.

3. You should not, O Brāhmaṇa ! think in your mind that he is only a human child. He is a Jineśvara named Vīra who is the leader of the three worlds and who has seen the further end of all knowledge.

Having thus adored Vardhamān Kumāra with due ceremony, Śakra went away. Bhagavān also surrounded by numerous Jnāta kśatriyas returned home.

In due course of time, Bhagavān attained youth without any mishap. With the advance of youth, the dark, soft and glossy hair of Vardhamān Kumāra looked elegant. His head appeared like a beautiful canopy. His face with two spacious eyes reaching the root of the ear resembled a full-blown lotus. His chest appeared ornamented with श्रीवत्स Śrī Vatsa, a tuft of hair of this shape on the breast of Vishṇu or Kṛsna and of other deities, like a very brilliant gem and spacious like a marble slab of Kanakacala. His abdomen was thin and decorated with an umbilicus as deep as the inclination of the mind of a virtuous man and furnished with circular markings going round from right to left. His thighs looked elegant with fine soft hair and they resembled the trunk of an elephant. His lotus-like feet ornamented in the front by rows of nails on tips of toes as if they were rows of Cintamani gem were marked with the auspicious signs of flags of victory,

crocodiles, fishes etc. Besides, it seemed that the crookedness of the heart of Vardhamān Kumāra, apprehending danger, left the heart and entered his hair. Although he was naturally endowed with very little affection for worldly objects, Love dreading future danger could not find an abode in the palms of hands, soles of feet, and the lower lip of Vardhamān Kumāra On seeing the youthful beauty of Vardhamān Kumāra, which surpassed the beauty even of the Indras of gods and demi-gods, some of the neighbouring kings sent their representatives to king Siddhārtha, for the purpose of giving their daughters in marriage with Vardhamāna Kumāra. The representatives of the kings went to king Siddhārtha and said "O Lord! delighted by the excellence of beauty of Vardhamān Kumāra, our kings have sent us with a request to accept their daughters in marriage with him. We are waiting for your reply." The king said "We shall deliberately think over the subject, for the present you go to your respective homes." The representatives of the kings, then, went away. The king narrated the matter before the queen. The queen, becoming immensely delighted, said "O Lord! with your grace, I have been able to accomplish every thing I possibly could. I have enjoyed happiness previously undreamt of. Now, if I am able to see the marriage-festival of Vardhamān Kumāra, I shall feel myself as having perfectly fulfilled a sacred duty of my life." The king said "O queen! then if possible you go to the Prince and inform him about his marriage-proposal." The queen replied "O great king! it is not proper that I should go and inform him. Princes are bashful and therefore his friends should be instructed to inform him." With the advice of the queen, some of the friends of Vardhamān Kumāra were instructed to inform him about the marriage-proposal. They went to Vardhamān Kumāra and respectfully narrated the whole affair to him. Vardhamān Kumāra listening patiently to them said "O worthy people! do you not know the inclinations of my mind? Do you not know about my abhorence to sensual pleasures? Or, do you not know about my intention of renouncing my life as a householder in this world that you

are thus talking about my marriage-proposal." They replied:— O Prince! we know it all. But the parent's words should always be respected and the desires of kinsmen should be disregarded. Besides, the renouncement of the life of a house-holder in the latter portion of your life is not difficult and when the wished-for desires of your parents have been perfectly satisfied, they will not be adverse to your cherished desires. Vardhamān Kumāra said, "Except marriage, I have taken a vow to the effect that I should not accept the vows of an ascetic so long as my parents are alive. Therefore, what harm is there if my parents are satisfied by my leading an unmarried bachelor life? What more is there in marriage? Because, you clearly see that the placing of pots one above the other in a row in a marriage-pavilion indicates a continuous series of ever-increasing sinful actions, the blazing fire there is suggestive of wantonness of Infatuation, the rising of the clouds of smoke to the sky is indicative of one's light-heartedness, the auspicious going four times circularly around the sacred nuptial-fire points to the roaming in the four **Gatis** (transmigrations) of this Samsāra, the oblation of ghee (butter), honey etc. burns up the mass of virtuous qualities, the singing of auspicious songs by young females spreads his disgrace in all the directions, the flower-garland hanging from the bride-groom's neck indicates the nearness of the mass of miseries, the besmearing of the body with sandal-paste seems as if the Soul were covered with a thick veil of the dirt of Karmas, and while taking the hand of the bride into the hand of the bride-groom it seems as if there was a bargaining with the hand for the purchase of a very valuable object in the form of all the eight varieties of Karmas What more can I say? On minutely examining and thinking over the ceremony at the marriage-altar, I shudder with horripilation. Leaving aside, therefore, the question of infatuation, you give me your permission that, for the satisfaction of my parents, I may lead an unmarried bachelor life.

On hearing these words of Vardhamān Kumāra, his

friends respectfully bowing down said, O Prince! It is not proper for you to act thus. Wise persons are always afraid of rejecting the beneficent requests of their kinsmen, and they are naturally indifferent to achieving their own objects. Have not Bhagavān Riṣabha Swāmi and other Tīrthaṅkaras previously led a married life? Or, have not Bhagavān Śrī Śānti Nāth and other Jineśvaras, enjoyed the paramount sovereignty of a Cakravartin?". When his friends were thus talking to him, Triśalā-devī, accompanied by a retinue of female-servants, came to Vardhamān Kumāra. Approaching seven or eight steps towards her and offering her a seat, Vardhamān Kumāra respectfully honoured her. Then, with the closed cavity of both his hands held in front of his forehead, Vardhamān Kumāra told Triśalā-devī, "Mother! please tell me the object of your coming here." Triśalā-devī said "Darling! what other special causecan there be except your darśana (sight)? My whole human world is centered in you; all my directions are encompassed in you. With your presence, the happy royal wealth gives us entire satisfaction, the palace affords rest, the friends are favourable, and the three worlds are devoid of darkness. What other excellent occasion can I mention? On hearing these words of Triśalā-devī, the obedient Vardhamān Kumāra thought—The affection of my mother towards myself is inconceivable, her tenderness is unique, and her feeling on viewing me is so uncommon that although I am always so near her, if she does not see me even for a short time, she becomes greatly distressed". With this idea in his mind, Vardhamān Kumāra said, "O mother! still let me know your ideas" Triśalā-devī then said, "If it be so, then you accept my proposal for your marriage-celebration. Your friends have been purposely sent by us. The king and the citizens are anxious for your marriage. Besides, I am also desirous of having the happy state not acquired before by me. By the prowess of meritorious actions all my other desires have been satisfactorily fulfilled". On hearing these words of Triśalā-devī, the dutiful Vardhamān Kumāra thought, "When I was in my mother's womb, I have taken a solemn oath that I should not renounce the

world and accept Dîksā so long as my parents are alive, as it may prove unpleasant to them." With this idea in his mind, and knowing also that he had some more evil karmas to be experienced, Vardhamān Kumāra accepted, against his own wish, the offer of marriage-celebration suggested by Triśalā-devî. Triśalā-devî and the whole retinue of family-members and domestic servants becoming greatly pleased, the news of consent to marriage-proposal was communicated to King Siddhārtha.

At that time, a gate-keeper came to king Siddhārtha and respectfully said " O lord! a messenger from king Samaravîra desirous of seeing you, has been waiting at the door for your orders. " The King said, " Let him come here immediately." The messenger being admitted, respectfully saluted the King and took his seat at the place offered to him. The king, then asked him " O good man! What is your object in coming here? The messenger replied, " O king! In a town named वसंतपुर Vasantapura excelling the beauty of the city of Kuber by its splendour, there is a king with an appropriate name of समरवीर Samaravîra, who is capable of conquering the most powerful warriors on the battle-field. He has a daughter named यशोदा Yaśodā who is as dear to himself as his own life, born of his queen पद्मावती Padmāvatî. Now, please listen carefully why she was named Yaśodā.

One day near Yaśodā's birth-period, king Samaravîra while taking sound sleep at night, had a dream during early morning that he himself went to an extensive park riding an intoxicated elephant, accompanced by soldiers equipped with armours and with weapons of various kinds, swift horses well-fitted up, elephants with armours loaded with numerous arms and missiles, and surronded by chariots containing numerous valient warriors. There was a sudden noise and some warriors were running away, some were dropping behind and some of the warriors covered with dust were wallowing on the ground. Banners of victory fell down and music of victory was entirely

stopped. On seeing this disorderly state, he held up with his own hands the royal canopy which was dropping down here and there, and he carefully guarded the great victory-banner which he had obtained. On seeing the dream, in the morning he immediately called interpreters of dreams into his presence and narrated the account of his dream to them. They said "O king! There are five sources of dreams viz 1. About a thing experienced. 2 About an object seen or 3 Thought of 4 By a disorder in temperament and 5 By the supernatural influence of a divine being. We do not really understand the cause of your dream." The king said "It seems you do not accurately determine its cause." They said "Then, you verify the things you saw in your dream. You go to the park with all the materials seen by you during your dream. We do not accurately realize whether there is any fault in it or whether there is some hidden secret meaning in it. But in due course of time there is possibility of much gain. There is some motive in your holding up the falling canopy and the acquisition of the victory-banner."

The King accepted their word and ordered a beating of the drum for preparation for a march. On hearing the drum the fendatory chiefs with armours on their bodies came to the king. The soldiers leaving aside all other work became ready. Elephants and horses were equipped. The king riding a majestic elephant went to the park named Nandana with his complete army. Then, thinking about the seriousness of the dream seen during the early hours of the morning, getting a hint of some evil occurrence by the sudden quivering of his left eye, guessing some calamity and outwardly observing the park, the king met with an incident suggested by a messenger sent on the previous day that a feudatory chief named Duryodhan of the neighbouring boundary, becoming vehemently enraged by long-continued animosity and becoming speedily ready for a fight although he was perfectly ignorant of the king's action of that day, came at once to the park. He laid a seige and a great tumult arose. On being informed of

Duryodhana's arrival near the perk, king Samaravīra went out of the park and there he saw his fendatory chief ready for a fight. Becoming greatly agitated as to how he knew of my arrival here! Duryodhana commenced a fight with the king's army in which there was extreme violence caused by sharp swords, heads of the killed were scattered about, warriors were crushing to pieces big chariots with the help of strong heavy hammers raised up high with their lips squeezed tightly; pearls dropping from the temples of stately elephants pierced by the sharp points of lances were lying about here and there, a clamorous churping of ghosts assembled there was frightful, the ground was covered with a mass of fallen canopies, banners and flags, intoxicated elephants were destroying the enemy's elephants, the ground had become wet with the blood flowing from wounds inflicted by elephants and horses, and in which the trunks of warriors dancing with the tune of martial music appeared terrifying. After a frightful fight for a short time, king Samaravīra himself bound him hand and foot in a very tight snare and said "O vile man ! Now remember your favourite god. Practising wicked deeds, you deserve now, to be a guest of the god of Death. Duryodhana said " O king ! why do you say so ? I have already remembered Him at the commencement of our fight. Now, you do without any objection whatever is appropriate to your family usage. Let this body suffer for whatever sins it has committed." King Samaravīra, then having compassion on him took him to his palace. There, all his fetters were removed, he was given a healthy bath and plenty of delicious food and he was presented with the elephants, horses etc, taken away from him during the fight. He accepted service under the king. The king was greatly delighted and his fame was spreading in all the directions. The king thereupon said " Now, that this daughter of mine is instrumental in getting so much fame for me, it is quite appropriate that she should be named Yaśodā. She was accordingly named Yaśodā with great pomp. Growing up like the disc of the Moon, the girl attained youth in due course of time. One day, the king inquired of fortunetellers " Who will be the husband

of this girl ? They said " O king ! An excellent man provided with a mark of śrīvatsa on his chest, worshipped by gods and demigods and possessing one thousand and eight auspicious marks on his body, will certainly become her husband." Since hearing these words of fortune-tellers, your son Vardhaman Kumāra has been selected as the most worthy husband for his daughter." King Samaravīra then called his general Meghanāda and giving him elephants, horses, gold etc, suitable for the marriage celebration of his daughter Yaśodā, he said " You go immediately and arrange for marriage-celebration. On receiving this order from our king, he went on an unfaltering march. I have been sent to you to inform you about this mission. O King ! this is the object of my arrival here. "

King Siddhārtha then replied " Will done ! It is quite agreeable. Let the preparations suitable for the marriage-celebration be earnestly commenced. The messenger said " O lord ! Why should not the preparations commence when the auspicious day of the marriage-ceremony is so near ? King Siddhārtha, then sent away the messengers from other kings to their own destinations.

The next day when the king was informed of the arrival of the royal bride a lofty seven-storeyed palace was provided for her accomodation, excellent delicious food was prepared and cordial reception was given to the party.

At a favourable moment, general Meghanāda wore costly garments and went to king Siddhārtha, along with numerous warriors and feudatory chiefs, and having respectfully saluted him, made inquiries about his well-being. King Siddhārtha offered him a seat and betel leaves, betel nuts, etc, and inquired about the well-being of king Samaravīra. Immediately a detailed account of his well-being was respectfully supplied. Then, talking about various subjects. Meghanāda, with the permission of the king, went to his residence. As the day of marriage celebration was drawing near, all the preparations were quickly proceeding for the magnificent celebration of marriage

festivities raised plat-forms were constructed everywhere, and seats were arranged at appropriate places over them. Various functions were assigned to different individuals and a spacious pavilion was prepared for marriage-altar. The altar-pavilion was appearing charming with marakata jewels, lovely by the arrangement of gold auspicious pots beautiful with victory-flags hanging on very white trunks of plantain trees, and noisy with the buzzing sound of black wasps roaming over heaps of flowers arranged in all directions, in which walls were decorated with emeralds beset with pure pearls, in which the lotus-like faces of young handsome females were reflected in mirrors placed in all directions, where darkness was removed by precious jewels arranged at appropriate places, where the flooring appeared variegated by the radiant brillance of emerals and the pavilion in which a portion was smeared with fresh cow-dung.

Having done the functions appropriate to each occasion, Meghanāda sent word to King Siddhārtha, "Now, the auspicious moment of पाणिग्रहण Pāṇigrahaṇa, Receiving the hand of the bride into that of the bride-groom, is quite near, please let Vardhamāna Kumāra be brought here." King Siddhārtha there-upon told Triśalā-devī "O queen! Do immediately whatever is to be done such as welcoming the prince with an auspicious ceremony etc. The auspicious moment of Pāṇigrahaṇa is very near." The queen very respectfully uttering various auspicious words, well-comed Vardhamāna Kumāra with an auspicious ceremony and gave him a bath with fragrant water mixed with numerous odoriferous drugs. Vardhamāna Kumāra wore very costly white garments and attended other auspicious ceremonies. The body of Vardhamāna Kumāra rendered white by the application of the fragrant Gośirsa sandal-paste looked beautiful like the Kanaka-giri whitened by the moon-light of the winter Moon. The hair of the head of the Jinendra decorated with wreaths of flowers, appeared like the vault of the sky beautified with twinkling stars The Prince appearing more lovely by new ornaments of various precious stones

arranged at appropriate places looked like the moving Rohanācala (The Rising-sun Mountain). The natural beauty of Vardhamāna Kumāra was unparalleled but when he is decked with beautiful garments and brilliant ornaments, it is practically impossible to describe it. When the work of dressing, ornamentation etc. was finished, king Siddhārtha was accordingly informed and he ordered his servants "Let there be celebration in the town, let the Jnata Kśatriyas assemble together and let a magnificently-caprisoned lordly elephant be brought here, so that, riding on him, Vardhamāna Kumāra may go to the place of his marriage-ceremony." The servants saying "Just as your Majesty orders," began to do their respective work and promptly execute the orders of the king.

Then, riding on the excellent elephant and accompanied by members of the royal family sitting in excellent chariots decorated with flags of various colours moving to and fro by winds, and cheerfully surrounded by multitudes of courtesans of the harem dancing and cleverly acting various plays, making the royal roads impassable and when the directions were resounding with the melodious sound of auspicious musical instruments, Vardhamāna Kumāra, followed by king Siddhārtha and Yuvarāj Nandivardhana, respectfully shown by thousand of fingers of citizens from upper storeys of buildings, greeted with hundreds of benedictions, and welcomed with showers of rice mixed with flowers and other materials of worship, eventnally arrived at the marriage-pavilion. At the main door of the pavilion, ordinary people were prevented by the gate-keeper and Vardhamāna Kumāra along with his party of royal associates entered it. The females of both the sides cordially met with each other and the royal bride Yaśodā was then ceremoniously decorated in various ways. Her buttocks were covered by a bodice beset with gems and precious stones which appeared elegant like an extensive line of rain-bow on the sky. With her wide affectionate eyes, reaching the root of the ear and smeared with a streak of medicated lamp-black, Yaśodā, looked charming like the Goddess of Spring with blue

lotus flowers. The necklace of nine strings hanging from her neck, was sportively dancing like stars out of bewilderment for her moon-like face Her tender feet coloured with a scarlet red dye appeared beautiful like the foliage of the lovely Aśoka tree. She appeared very charming by the auspicious mark with excellent Gośirsha sandal-paste on her forehead and by the jewelled rings on her ten fingers. The royal bride thus beautifully decked with costly garments and precious ornaments, charming by the extending splendour of his bodily grace, and capable of overcoming the graceful gait of the royal swan attracted there by the sound of her lovely jewelled anklets, and whose lovely lotus-like face was reflected on the walls inlaid with precious jewels, walked there gracefully with the magnificent gait of a lordly elephant, accompanied by her female servants and entered the hall of marriage-altar which was decorated with fresh rows of auspicious festoons of green leaves and in which sacrificial offerings were commenced immediately by the sacrificial priest.

The ceremony of taking the bride's hand into that of the bride-groom, which was accompanied by auspicious songs and which was gladdening the hearts of the three worlds by its magnificence, then commenced. At that lucky moment, there were mutual greetings and exchange of musk, and other fragrant anointing oils, of flower-garlands full of buzzing bees attracted by the perfume of, perfumed caskets, and of rolls of betel-leaves prepared with cracked betel-nuts, cardamoms, cloves and other perfumed savouries, on both the sides, and presents ot excellent silk-garments, scarfs, of bracelets, ear rings, coronets, armlets, bracelets for females, and of other ornaments, of horses born in Sindha, Turkey, Camboge and other celebrated localities, and of lordly elephants to numerous individuals according to their capacity. With the oblation of clarified butter, honey, and other materials to the nuptial fire, in vigorous working, the auspicious walking around the nuptial fire by the bride-groom and the bride for the fourth time was thus completed. General Meghanada becoming greatly

delighted with joy, then, gave Vardhamāna Kumāra, gold worth thirty-two crore gold mohoras, ear-rings, loin-girdles, diadems beset with precious stones and gems, bowls, saucers, dishes, and other articles of silver, a large variety of costly clothes and garments prepared in distant countries as a present to him at the time of the release of the hand of the bride from that of the bride-groom, and king Siddhārtha rejoicingly gave numerous gold ornaments and very valuable clothes and garments obtainable in the world with great difficulty, to the newly-married bride as her dowry.

Becoming thus free from the marriage-celebration which was gladdening the hearts of gods, demigods, and human beings, and after dinner-parties were given to all the people, and the guests had gone away to their respective destinations, General Meghanāda went to his own town.

Then, living in the central portion of a splendid palace as white as the beams of the full-moon, enjoying excellent pleasures of the senses at their appropriate moments, receiving wished-for objects immediately by the excellence of his meritorious deeds, making use of excellent garments, perfumes, flowers, ointments, ornaments etc, given by gods, becoming perfectly free from disease and anxiety, some times listening to the melodious पञ्चम Pancama (Fifth-later seventh) note of Indian music commenced by Tumbaru celestial beings who had specially gone to him for rendering service to him, some times in respectfully observing the dramatic performances of celestial damsels dancing before him, sometimes deciding seriously subjects under discussion, and sometimes giving occasional and frequent visits to his parents, Vardhamāna Kumāra thus began to pass his days in perfect happiness.

समणस्स णं भगवओ महावीरस्स पिया कासवगुत्ते णं तस्स णं तओ नामधिज्जा एवमाहिज्जंति, तं जहा–सिद्धत्थे इ वा सिज्जंसे इ वा जसंसे इ वा । समणस्स णं भगवओ महावीरस्स माया वासिट्ठसगुत्ते णं तीसे

तओ नामधिज्जा एवमाहिज्जंति, तं जहा–तिसला इ वा, विदेहदिन्ना इवा, पीइकारिणी इ वा। समणस्स णं भगवओ महावीरस्स पित्तिज्जे सुपासे, जिट्ठे भाया नंदिवद्धणे, भगिणी सुदंसणा, भारिया जसोया कोडिन्नागुत्ते णं। समणस्स भगवओ महावीरस्स धूआ कासवगुत्ते णं तीसे दो नामधिज्जा एवमाहिज्जंति, तं जहा–अणोज्जा इ वा, पियदंसणा इ वा। समणस्स भगवओ महावीरस्स नतुई कासवगुत्तेणं तीसे णं दो नामधिज्जा एवमाहिज्जंति तं जहा–सेसवई इ वा जसवई इ वा ॥ १०९ ॥

109. Samaṇassa ṇam Bhagavao Mahāvīrassa piyā Kāsavagutte ṇam tassa ṇam tao nāmadhijjā evamāhijjanti, tam jahā Siddhatthe i vā, Sijjamse i vā Jasamse i vā / Samanassa ṇam Bhagavao Mahāvīrassa māyā Vāsitthasagutte ṇam tīse tao nāmadhijjā evamāhijjanti, tam jahā Tisalā i vā Videhadinnā i vā, Pīikāriṇī i vā / Samaṇassa ṇam Bhagavao Mahāvīrassa pittijje Supāse, jitthe bhāyā Nandivaddhaṇe, bhagiṇī Sudamsanā, bhāriyā Jasoyā Kodinnā gutte ṇam / Samanassa Bhagavao Mahāvīrassa dhūā Kāsavagutte ṇam tīse do nāmadhijjā evamāhijjanti, tam jahā–Aṇojjā i vā, Piyadaṃsaṇā i vā / Samaṇassa Bhagavao Mahāvīrassa nattuī Kāsavaguttenam tīse ṇam do nāmadhijjā evamāhijjanti, tam jahā–Sesavaī i vā, Jasavaī i vā. 109

109. Śramana Bhagavān Mahāvīra's father was of the Kāśyapa gotra; he had three names–viz 1. Siddhārtha 2 Śreyāmsa 3. Yaśasvin. Sramaṇa Bhagavān Mahāvīra's mother was of Vāśistha gotra; she had three names, viz 1. Triśalā, 2. Videhadatta and 3. Pritikāriṇī. Śramana Bhagavān Mahāvīra's paternal uncle was Supārśva, his elder brother was Nandivardhana, and his sister was Sudarśanā. His wife Yaśodā belonged to the Kauṇdinya gotra. Śramaṇa Bhagavān Mahāvīra's daughter who belonged to the Kāśyapa gotra had two names, viz 1. Anojjā and 2. Priyadarśanā. Śramana Bhagavān Mahāvīra's grand-daughter who belonged to the Kāśvapa gotra had two names viz 1. Śesavatī and 2. Yaśasvatī 109.

११०. समणे भगवं महावीरे दक्खे दक्खपइन्ने पडिरूवे आलीणे भद्दए विणीए नाए नायपुत्ते नायकुलचन्दे विदेहे विदेहदिन्ने विदेहजच्चे विदेहसूकुमाले तीसं वासाइं विदेहंसि कट्टु अम्मापिऊहिं देवत्तगएहिं गुरुमहत्तरएहिं अब्भणुण्णाए सम्मत्तपइन्ने–

110. Samaṇe Bhagavaṃ Mahāvīre dakkhe dakkhapainne padirūve ālīṇe bhaddhae viṇīe nāe Nāyaputte Nāya-kula cande, videhe Videhadinne, videhajacce, videhasūkumāle tīse vasāiṃ Videhaṃsi kattu ammāpiūhiṃ devattagaehiṃ gurumahattaraehiṃ abbhaṇuṇṇāe sammattapainne—

110. Śramana Bhagavān Mahāvīra was clever (in all arts and sciences) competent in keeping his promises, extremely beautiful, adorned with all virtuous qualities, sincere, modest, famous, son of Jnātri Kshatriyas, the Moon of the clan of the Jnātris, possessing excellent body-constitution, son of Videhadattā, born of Videhadattā, (Triśalā), very delicate as a house-holder (but very firm in enduring hardships during ascetic life) and he led the life of a house-holder for thirty years. When his parents went to the world of the gods (i. e. died) and when with the permission of Nandivardhana and other elderly members (of the family), he had fulfilled the promise (the firm determination of not renouncing the world during the life-time of his parents that he had made in his mother's womb)

[After the lapse of a few years, Yaśodā became pregant and in course of time she gave birth to a girl whose soles of feet and palms of hands were tender, whose limbs were lovely with exquisite beauty, and who was actually the Goddess of Wealth and Prosperity. At an appropriate time, she was named Priyadarśanā. The girl grew up with careful fondling and she was married with Jamāli] by king Nandivardhana after the Dīkṣā of Śramana Bhagavān Mahāvīra.

When Śramaṇa Bhagavān Mahāvīra was twenty-eight years old, his parents following the religious doctrine of the

Tirthankara Bhagavān Śrī Pārśva Nāth, took their seat on a bedding of Kuśa grass, wasted their bodies by abstaining from every kind of food and drink material, and on death were born as celestial beings in Acyuta devaloka and they will certainly attain मोक्ष Moksa Final Emancipation in Apara Mahāvideha during their future third Bhava. Yuvarāja Nandivardhana and other members of the royal family filled with extreme sorrow, then cremated the dead body of his parents and having performed the ceremonies suitable for the occasion, all of them went away to their respective places. The Sun as if unable to see the sorrowful event reached the Sun-set Mountain, the evening twilight seemed as if weeping by the yelling of birds, the beds of lotuses seemed as if to be shedding tears on account of the bees going away from them, and the Moon rose as if with the object of chastising young females afflicted with bereavement of their beloved ones, and as if for the purpose of pacifying the minds of the royal family burning with the pangs of separation caused by the death of the parents of Śramaṇa Bhagavān Mahāvīra.

At day-break with the rise of the Sun, on seeing Yuvarāja Nandivardhana suffering from the outburst of most unbearable sorrow, and surrounded by females of the harem and all the kinsmen agonized with the pain of separation, Śramaṇa Bhagavān Mahāvīra said.—

पिअमाइभाइभइणी–भज्जापुत्तत्तणेण सव्वेऽपि ।
जीवा जाया बहुसो, जीवस्स उ एगमेगस्स ॥ १ ॥

1. Pia māi bhāi bhaiṇī-bhajjā puttattaṇeṇa savve'pi;
Jīvā jāyā bahuso jīvassa u egamegassa.

[पितृमातृभ्रातृभगिनीभार्यापुत्रत्वेन सर्वेऽपि ।
जीवा जाता बहुशः जीवस्य तु एकैकस्य ॥ १ ॥

Pitr mātr bhrātr bhaginī bhārya putratvena sarve'pi;
Jīvā jāta bahuśah jīvasya tu ekaikasya.

1. All living beings have repeatedly been born as each other's father, mother, brother, sister, wife and son.

"O brother! Now leave aside your sorrow. Think about the highest and most excellent object of this life. Sorrow is useless. Because, the God of Death whose uncontrolled behaviour is irresistible is un-mannerly like a terrible lion; union and diversion are sure to be visible and invisible in a moment like a dream, a momentary lovely affection is fickle like the colors of a rain-bow; even the virtuous fulfilment of a promise is often deceitful (curved) like a bow, wealth is momentary like the colours of the evening twilight; various diseases and anxieties are difficult to be set aside like huge snakes; there is absolutely no significant cause of remorse or hindrance in this world. Follow your Correct Judgment. Abandon the devil of enjoyment. Perform your duties. Because this event is an absolutely common occurrence." On hearing these words of deep consolation, their attachment of love became less and the vehemance of their grief slackened.

The next day, at an auspicious moment, shown by fortune-tellers, clever in the real truth of the Science of Astrology, Śramana Bhagavān Mahāvīra was repeatedly and in various ways requested to accept the throne, but as he did not like to burden himself with the vagaries of the management of a kingdom and as he did not accept it, his brother Nandivardhana was installed as the ruling king in place of his father, king Siddhārtha.

The entire clan of Jnāta Ksatriyas paid homage to Nandivardhana, the grandees of the town welcomed him cordially, the feudal chiefs acknowledged service under him, the servants bowed down before him and the chiefs of boundaries adored him. In this way, Nandivardhana was proclaimed as a sovereign ruler.

One day, Śramana Bhagavān Mahāvīra addressing King Nandivardhana and his own kinsmen sitting with their

domesties said "O magnanimous people, The determination previously made by me has now been fulfilled. I have done my duty. Now slacken the ties of मोह Moha, Infatuation. Help me in accomplishing my religious duties, and give me your permission to accept the vows of an ascetic." On hearing these words-unbearable like the blow of a thunder-bolt,-they said "O prince! the grief of the deceased parents has till now been rankling our hearts as it was like a broken thorn lodged there-in, and now this unexpected separation from you will become unendurable like the sprinkling of salt on a wound. Ah! we are so unfortunate that such calamities befall us in succession!" With these words, they began to lament bitterly. Śramaṇa Bhagavān Mahāvīra tried to pacify their minds with sweet words. Then, stopping the flow of tears with utmost difficulty and preventing the force of the grief which had suddenly become fourfold, they said "O Supreme Lord! Have compassion for our life, and abandon for the present, your longing for accepting the vows of ascetic life. Even after accepting an ascetic's vows, you are to take care for the protection of the lives of animals, then, is it inappropriate to afford protection to the hearts pierced by the saw of unendurable separation? On becoming separated from you, but ignorant of the passable or impassable way, like a blind man, and helpless like a foreigner, we are unable to maintain our lives even for a moment." Śramaṇa Bhagavān Mahāvīra then said "If it be so, now say out after an accurate lengthy consultation, when you will give me permission to take Dīkṣā. They said "After the lapse of two years, you can renounce the world." Śramaṇa Bhagavān Mahāvīra said Well, let it be so, but you should not be particularly anxious about my food etc. They said "Very well, we shall do as you like.", Commencing from that very day Śramana Bhagavān Mahāvīra abandoned all sinful enterprises, left off the drinking of cold (unboiled) water, took food free from living creatures, observed extraordinary celebacy, gave up bathing, anointing, taking care of the body etc, and washed his hands feet and other parts of his body only with boiled water (free from living organisms).

In this way, Śramana Bhagavān Mahāvīra passed one year. Although Śramaṇa Bhagavān Mahāvīra left off bathing, anointing, and putting on of ornaments, the lustre of his body resembled the brilliance of twelve Suns combined together. Although Śramana Bhagavān Mahāvīra was wearing the dress of a house-holder, he appeared like a mass of self-control. Besides, although he was a house-holder, his indifference (to worldly objects) was so wonderful that it would astonish the minds even of great sages who had subdued their passions.]

[Eventually after the lapse of one year, when Śramaṇa Bhagavān Mahāvīra,-the crest-jewel of the worlds-was thinking about वार्षिक महादान Vārṣika Mahādāna, (the giving of valuable gifts lasting for one year,) the lion-seated throne-glittering with a mass of jewels-of Śakra who was sitting happily in Saudharma deva loka, began to quiver readily. On knowing the resolute determination of the mind of Śramaṇa Bhagavān Mahāvīra through the medium of Avadhi Jnāna, Sakrendra becoming greatly delighted with horripilation, got down from his lion-seated throne, advanced seven or eight steps towards the Lord, and having extolled him began to think thus:-"The last Tīrthaṅkara Śramaṇa Bhagavān Mahāvīra is desirous of giving वार्षिक महादान Vārṣika Mahādāna, and it is my important duty to supply him with the necessary wealth." With this idea in his mind, Sakrendra ordered the demi-god Vaiśramana thus:-"You deposit the articles of wealth suitable for gifts in the palace of Śramaṇa Bhagavān Mahāvīra." Accepting the order of Sakrendra by lowering his own head to the surface of the ground and feeling himself highly contented, Vaiśramaṇa demi-god, ordered Tiryak Jrambhaka gods and respectfully honouring his order, they commenced to shower heaps of gold shining like the brightness of the rising Sun. Then, every-day with a proclamation at triangular places and squares, at places where four roads meet, at places with doors on four sides, on high roads and on such other places to protected and unprotected individuals, to travellers, beggars, invalids and foreigners, to people encumbered with debt, to poorly-clad pilgrims,

paupers, and to others desirous of acquiring wealth, to ask for gifts without reserve, Śramana Bhagavān Mahāvīra used to have gifts of gold given away continuously. Gifts worth one crore and eight-lac gold coins were continuously given away during one day. By giving uninterrupted gifts of gold, the fame of Śramana Bhagavān Mahāvīra, spread over Magadha, Béngal, Mysore, Kalinga, Saurāṣtra and other countries The people of those countries, used to talk among themselves:—"Let us go and see the mighty Lord. Besides, by getting gifts of gold, we shall be able to remove our miserable state in this world and on account of meritorious Karmas accruing from beholding him, we shall be able to secure provisions for our journey to the next world There is no other remedy for escaping from terrible miseries during the next life. Let, therefore, Śramana Bhagavān Mahāvīra be our chief shelter" With such ideas in mind, numerous beggars from distant countries used to come to Kuṇḍagrāma and many returned home with their wished-for desires fulfilled. In this way, although the streets of Kundagrāma Nagara were wide, they became narrowed down by being crowed by passengers walking with difficulty through them. The treasure seen by the auspicious eyes of Śramana Bhagavān Mahāvīra appeared like gold under the benign influence of his compassion. Whenever Bhagavān went into the courtyard of his palace, the ground appeared beautified as if with a big कल्पवृक्ष Kalpa Vrakṣa, Wishing Tree. As giving became identical with solicitation, the kinsmen of the giver extended everywhere the words "देहि देहि Dehi dehi," "Give, give." The people appointed for giving gifts used to tell the servants every day, "Place jewels in this spread-out cloth and fill this vessel with gold for suppliant persons." In this way, the giving of gifts continued repeatedly for one year. The Jineśvara Śramaṇa Bhagavān Mahāvīra gave uninterrupted gifts to individuals in bad condition. In the same manner, others desirous of Final Emancipation should invariably follow the practice. How can any one who, becoming infatuated with wealth which is the source of all evils, longs for it, keep his soul steady in the ritual

observance of difficult austerities ? Following, therefore, the praise-worthy example of Śramaṇa Bhagavān Mahāvîra, devout individuals possessing wealth but desirous of ascetic life, should also act accordingly. When the gifts were thus being given every day, king Nandivardhana ordered his attendants thus—"O good people! Let many dining-halls be prepared in the principal localities of the town, and let them be furnished with completeness of ample materials for food, drink, chewing, and savoury articles, and let heretics, house-holders, or such other persons suffering from hunger or overcome with thirst who happen to come there; on foot or in a palanquin or who come there with their eyes widening with joy, be respectfully given articles of food etc of the four kinds. Besides, let elephants of Manda and Bhadra varieties be stationed all round at various localities, excellent horses as swift as the horses of the chariot of the Sun, be kept everywhere, let chariots be kept at several places, let excellent clothes be placed in many quarters, and let villages, mines, dwelling-places etc. be shown and give every body whatever article he asks for." The servants saying "Just as your Majesty orders" went and did all the work ordered by the king. Thus, during one year, Śramaṇa Bhagavān Mahāvîra gave gifts alike to a king or to a pauper without any hindrance to any body,-gifts worth three hundred eighty-eight crore and eighty lac gold coins,-which was a source of extreme joy to all living beings and satisfied the desires of beggars with gifts of gold.

It is said,

तिन्नेव य कोडिसया, अट्ठासीईं य हुंति कोडीओ ।
असीइं च सयसहस्सं एयं संवच्छरे दिन्नं ॥ १ ॥

1. Tinneva ya kodisayā atthāsîî ya hunti kodio,
Asîim ca sayasahassaṁ eyaṁ saṁvacchare dinnaṁ. 1.

[त्रीण्येव च कोटिशतानि अष्टाशीतिश्च भवन्ति कोटयः ।
अशीतिश्च शतसहस्राणि एतत् संवत्सरे दत्तं ॥ १ ॥

Trinyeva ca koṭiśatāni aṣṭāśītiśca bhavanti koṭayaḥ;
Aśītiśca śatasahasrāṇi etat samvatsare dattam. 1]

I. The gifts given during one year amount to three hundred eighty-eight crore and eighty hundred thousand gold coins. 1.

The poet says:—

तत्तद्वार्षिकदानवर्षविरमद्दारिद्र्यदावानलाः
सद्यः सज्जितवाजिराजिवसनालङ्कारदुर्लक्ष्यभाः
सम्प्राप्ताः स्वगृहेऽर्थिनः सशपथं प्रत्याययन्तोऽङ्गनाः
स्वामिन्! षिङ्गजनैर्निरुद्धहसितैः के यूयमित्यूचिरे ॥ १ ॥

1. Tattadvārṣikadānavarṣavirmaddāridryadāvānalāḥ;
Saddyaḥ sajjitavājirājivasanālaṅkāradurlakṣyabhāḥ
Samprāptāḥ svagrhe'rthinah saśapatham pratyāyayanto'ṅganāḥ
Swāmin! ṣiṅgajanai r-niruddhahasitaiḥ ke yūyamityūcire 1.

1 When the beggars, whose violent miseries of poverty were removed by the showering of the वार्षिकदान Vārṣika Dāna (the giving of gifts lasting for one year), returned home immediately with a splendour difficult to behold on account of (their possessing) well-equipped horses, heaps of clothes ornaments etc, and when their wives were assured by themselves (of their identity) on oath, they were addressed (with amazement). Husband! Who are you? by libertine people whose laughter was obstructed.

—पुणरवि लोयंतिएहिं जीवकप्पिएहिं देवेहिं ताहिं इट्ठाहिं जाव वग्गूहिं अणवरयं अभिनन्दमाणा य अभिथुव्वमाणा य एवं वयासी ॥ ११० ॥

—puṇaravi Loyantiehim jīvakappiehim devehim tahim iṭṭhahim jāva vaggūhim anavarayam abhinandamāṇa ya abhithuvvamāṇā ya evam vayāsī. 110.

—At that time, the Lokāntika gods, following their established custom, constantly congratulated and praised him with these agreeable etc sweet and soft words. 110.

[The Lokāntika gods are of nine kinds. They are.—

सारस्सय १ माइच्चा २ वण्ही ३ वरुणा य ४ गद्दतोया य ५ ।
तुडिआ ६ अव्वाबाहा ७ अग्गिच्चा ८ चेव रिट्ठा य ९ ॥ १ ॥

1. Sārassaya 1 Māiccā 2 Vanhī 3 Varunā ya 4 Gaddatoyā ya 5
Tudia 6 Avvābāhā 7 Aggiccā 8 ceva Ritthā ya 9. (1)

[सारस्वता आदित्या वह्नयो वरुणाश्च गर्दतोयाश्च ।
त्रुटिता अव्याबाधा आग्नेयाश्चैव रिष्ठाश्च ॥ १ ॥

1. Sārasvatā Adityā Vahnayo Varunāsea, Gardatoyāśca;
Trutitā Avyābādhā Āgneyascaiva Risthāsca.

एए देवनिकाया भयवं बोहिन्ति जिणवरिंदं तु ।
सव्वजगज्जीवहियं भयवं ! तित्थं पवत्तेहि ॥ २ ॥

2. Ee devanikāyā bhayavam bohinti Jinavarindam tu:
Savva jagajjīvahiyam bhayavam! tittham pavattehi.

[एते देवनिकाया भगवन्तं बोधयन्ति जिनवरेन्द्रं तु ।
सर्वजगज्जीवहितं भगवन् ! तीर्थं प्रवर्तय ॥ २ ॥

2. Ete devanikāyā bhagavantam bodhayanti Jinavarendram tu;
Sarvajagajjīvahitam bhagavan! tīrtham pravartaya]

1. The Lokāntika gods are of the following nine kinds:—
1. Sārasvata 2. Āditya 3. Vahni 4. Varuna 5. Gardatoya
6. Tusita 7. Avyābhādha 8. Āgneya and 9. Risthā.

2. These varieties of gods requested Jinendra Bhagavān Śramana Bhagavān Mahāvīra, "Lord! Establish the religion of the law which is of supreme benefit to all living beings of the world.

[When Śramana Bhagavān Mahāvīra thought of commen-cing ascetic life, the thrones of the above-named varieties of Lokāntika gods in the celestial chariots of the jewelled compartment of the Brahmadeva-loka began to quiver. On

knowing it to be their duty through the medium of Avadhi Jnāna, they immediately went to Śramaṇa Bhagavān Mahāvīra accompanied by their respective retinue. Respectfully bending their heads low and as if worshipping the Lord with the fragrant Mandāra flowers falling down from their heads, they began to request him thus with sweet words-"Victory to you! O worshipful master! vanquisher like a terrible lion equipped with powerful claws, of the elephant-like god of Love. Obeisance to you! O highly compassionate Soul! you are always ready to protect the whole Universe disregarding your own work and you are like the Sun in expanding the lotus-like forest of the family of the Jnāta Ksatriyas. Can a dull-witted man like me ever know the real meaning of the objects of the Universe and also of objects outside it in the perfect way perceived by you? Of what value is the brightness of the fire-fly when compared with the brilliance of Sun capable of removing darkness in a moment by a stream of its rays. However, O Lord of the Universe! Knowing it to be our duty we entreat you with the object only of reminding you a little, O Supreme Lord! Now, you commence an ascetic life and speedily establish the religion of the Tirthankaras with the object of removing the misfortunes of persons burning with the maladies of a this world. Now show the Path of Emancipation obscured by the darkness of false beliefs of very illiterate sectarians by the light of your excellent Knowledge. Let people take a beverage of the nectar of your speech as if from an ocean filled with gems possessing various strange miraculous powers and with water of Compassion. Let all the people becoming greatly delighted, by hearing your extraordinary ascetic life, say out your stories till the end of this world." Becoming doubly resolute in his efforts by these words of the courteous gods, Śramana Bhagavān Mahāvīra became the more desirous of the happiness of Final Emancipation

जय जय नन्दा! जय जय भद्दा! भद्दं ते जय जय खत्तियवर-वसहा! बुज्झाहि भगवं! लोगनाहा! सयल जगज्जीवहियं पवत्तेहि धम्मतित्थं

हिअसुहनिस्सेयसकरं सव्वलोए सव्वजीवाणं भविस्सइ त्ति कट्टु जयजयसद्दं पउंजंति ॥ १११ ॥

111. Jaya Jaya nandā! Jaya Jaya bhaddā! bhaddam te jaya jaya khattiyavara vasahā! bujjhāhi bhagavam! Loganāhā! Sayala jagajjīvahiyam pavattehi dhamma-tittham hia suha nisseyasakaram savvaloye savva-jīvānam bhavissai tti kattu jaya jaya sàddam paunjanti. 111.

111. Victory, victory to thee, gladdener of the Universe! Victory, victory to thee, fortunate one! Luck to thee, Victory, victory to thee, the chief lord of Ksatriyas? Awake revered lord! Lord of the world! Establish the religion of the Tīrthankaras which benefits living beings of the whole world. It will bring the blissful happiness of Final Emancipation to all living beings in all the world. Saying so they raised a shout of victory.

पुव्विं पि णं समणस्स भगवओ महावीरस्स माणुस्सगाओ गिहत्थधम्माओ अणुत्तरे आहोइए अप्पडिवाई नाणदंसणे हुत्था । तएणं समणे भगवं महावीरे तेणं अणुत्तरेणं आहोइएणं नाणदंसणेणं अप्पणो निक्खमणकालं आभोएइ, आभोइत्ता चिच्चा हिरण्णं, चिच्चा सुवण्णं, चिच्चा धणं, चिच्चा रज्जं, चिच्चा रट्ठं, एवं बलं वाहणं कोसं कोट्ठागारं, चिच्चा पुरं, चिच्चा अंतेउरं, चिच्चा जणवयं, चिच्चा विपुलधण-कणग-रयण-मणि-मोत्तिय-संख-सिल-प्पवाल-रत्तरयण-माइअं-संतसारसावइज्जं, विच्छड्डइत्ता विगोवइत्ता दाणं दायारेहिं परिभाइत्ता दाणं दाइयाणं परिभाइत्ता ॥ ११२ ॥

112. Puvvim pi nam Samanassa Bhagavao Mahāvīrassa mānussagāo gihatthadhammāo anuttare āhoie appadivāī nāna damsane hutthā / Tae nam Samane Bhagavam Mahāvīre tenam anuttarenam āhoienam nānadamsanenam appano nikkhamana kālam ābhoei, ābhoittā, ciccā hiraṇṇam, ciccā suvaṇṇam, ciccā dhaṇam, ciccā rajjam, ciccā ratthaṃ, evam balam vāhanam kosam kotthāgāram, ciccā puram, ciccā antéuram, ciccā janav-

ayam, ciccā vipuladhaṇa-kanaga-rayaṇa-maṇi-mottiya-saṅkha-sila-ppavāla-ratta rayaṇa-māiam-santa sāra sāvaijjam, vicchaddaittā vigovaittā dāṇam dayārehim paribhāittā Dāṇam dāiyānam paribhāittā. 112.

112. Before the Śramaṇa Bhagavān Mahāvīra had adopted the life of a house-holder (i. e. before his marriage) he possessed supreme unobstructed (but lasting till the acquisition of Kevala Jñāna) Avadhi Jnāna and Avadhi Darśana. Śramaṇa Bhagavān Mahāvīra then perceived with his supreme knowledge that the time for his Renunciation had come. Having left his silver, having left his gold, having left his riches, having left his kingdom, having left his sovereignty of various countries, and in the same manner, his army, carriages, treasure, granaries, having left his harem, having left his subjects, having left extensive riches, gold, precious stones, jewels, pearls, conches, stones, corals, rubies etc. and having abandoned all and having abandoned everything in all ways and having explained the momentariness of all (worldly) objects, he distributed gifts to beggars and apportioned gifts to his family-members. 112.

CHAPTER VII

ते णं काले णं ते णं समए णं समणे भगवं महावीरे जे से हेमंताणं पढमे मासे पढमे पक्खे मग्गसिरबहुले तस्स णं मग्गसिरबहुलस्स दसमीपक्खेणं, पाईणगामिणीए छायाए पोरिसीए अभिनिव्विट्टाए पमाणपत्ताए, सुव्वए णं दिवसे, विजये णं मुहुत्ते णं, चंदप्पभाए सिबियाए सदेवमणुयासुराए परिसाए समणुगम्ममाणमग्गे, संखिय–चक्किय–लंगलिय–मुहमंगलिय–वद्धमाण–पूसमाण–घंटियगणेहिं ताहिं इट्ठाहिं जाव वग्गूहिं अभिनंदमाणा य अभिथुव्वमाणा य एवं वयासी ॥ ११३ ॥

जय जय नंदा! जय जय भद्दा! भद्दं ते अभग्गेहिं नाणदंसणचरित्तेहिं अजियाइं जिणाहि इंदियाइं, जियं च पालेहि समणधम्मं, जियविग्घो वि य वसाहि तं देव! सिद्धिमज्झे, निहणाहि रागदोसमल्ले, तवेणं धिइधणियबद्धकच्छे, मद्दाहि अट्ठकम्मसत्तू झाणेणं उत्तमेणं सुक्केणं, अप्पमत्तो हराहि आराहणपडागं च वीर! तेलुक्करंगमज्झे, पावय वितिमिरमणुत्तरं केवलवरनाणं, गच्छ य मुक्खं परं पयं जिणवरोवइट्ठेगं मग्गेणं अकुडिलेणं, हंता परीसहचमुं, जय जय खत्तियवरवसहा! बहूइं दिवसाइं, बहूहिं पक्खाइं, बहूहिं मासाइं, बहूहिं उऊहिं, बहूइं अयणाइं, बहूहिं संवच्छराइं, अभीए परीसहोवसग्गाणं, खंतिखमे भयभेरवाणं, धम्मे ते अविग्घं भवउ त्ति कट्टु जयजयसद्दं पउंजंति ॥ ११४ ॥

113. Te nam kāle nam te nam samae ṇam Samaṇe Bhagavam Mahāvīre je se Hemantāṇam padhame māse padhame pakkhe Maggasira bahule tassa nam Maggasira bahulassa dasamī pakkhenam, pāīnagāmiṇīe chāyāe porisīe abhinivvittāe pamānapattāe Suvvae ṇam divase Vijaye nam muhutte ṇam Candappabhāe sibiyāe sa-devamanuyā surāe parisāe samaṇugammamāna magge, sankhiya-cakkiya-langaliya-muha mangali ya-baddhamāna-pūsamāṇa ghantiya gaṇehim tāhim itthāhim jāva vaggūhim abhinandamānā ya abhithuvvamānā ya evam vayasī. 113.

114. Jaya Jaya Nandā! Jaya Jaya Bhaddā! Bhaddam te abhaggehim nāṇa damsaṇa carittehim ajiyāim jiṇāhi indiyāim, jiyam ca pālehi samana dhammam, jiya-viggho vi ya vasāhi tam deva! Siddhi-majjhe, nihanāhi rāgadosa malle, taveṇam dhidhaniyabaddhakacche, maddāhi attha kamma sattū, jhānenam uttameṇam sukkeṇam, appamatto harāhi ārāhaṇapadāgam ca Vīra! telukka-rangamajjhe, pāvaya vitimiramāṇuttaram Kevala vara nāṇam, gaccha ya mukkham param payam jinavarovaitthenam maggenam a-kudileṇam, hantā parīsaha camum, jaya jaya khattiya vara vasahā! bahuim divasāim, bahūim pakkhāim, bahūim māsāim, bahūim uūim, bahūim ayanāim, bahūim samvaccharāim, abhīe parīsahovasaggāṇam, khantikhame bhaya-bheravāṇam, dhamme te aviggham bhavau tti kattu jaya jaya saddam paunjanti 114

113. During that age, at that time, in the first month of Hemanta (winter), in the first fortnight, in the dark fortnight of Mārgaśīrsa month, on its tenth day, when the shadow had turned towards the East and the (first) Paurusī (period of three hours after Sun-rise when the shadow attains the length of a man) was full and over, on the day called Suvrata in the muhurta called Vijaya, in the palanquin Candraprabhā, Śramana Bhagavān Mahāvīra was followed on his way by a train of gods, human beings and demi-gods, and surrounded by a multitude of conch-blowers, discus-welders, soldiers bearing plough-shaped gold ensigns on their necks, men carrying others'

on their backs, professional bards, and bell-bearers and was addressed by them praising him and wel coming him with these pleasing etc. words.—

114. Victory, Victory to thee, gladdener (of the worlds) Victory, victory to thee, fortunate one! Luck to thee! conquer the unconquered senses with undisturbed knowledge, intuition and good conduct. Defend the conquered Law of the Śramaṇas. O Lord! conquering all obstacles, live in Perfection. Vanquish the wrestlers–Love and Hate. Girding your loins vigorously by penance, overcome the eight Karmas–our foes–with excellent pure meditation. O Vīra! being careful, raise up the Banner of Success in the arena (of wrestling) in the three worlds. Gain the most excellent, supreme Knowledge called Kevala which is free from obscurity. Dispelling the army of obstacles, acquire the pre-eminent highest rank Mokṣa (Final Emancipation) on the straight road taught by the best Jinas. Victory, victory to thee, the best bull (the chief lord) of the kṣatriyas! many days, many fortnights, many months, many seasons, many half-years and many years, do not be afraid of hardships and calamities; bear patiently dangers and terrible events and may you be free from obstacles in your religious practices. Thus they raised a shout of victory. (114)

On hearing the sound of musical instruments and the clamour of gods and human beings, the females of the town leaving off their work, went out and they astonished others by their various actions.

यतः, तिन्नि वि थीआं वल्लहां, कलिकज्जलसिंदूर ।
एए पुण अतीहि वल्लहां, दुद्धजमाइतूर ॥ १ ॥

Yatah, Tinni vi thīām vallahaṁ, kali kajjala sindūra,
E puna atīhi vallahām, duddha jamāi tūra 1.

Because,

Three things are dear to females. namely 1. Kali (quarrel) 2. Kajjala (collyruim prepared with lamp-black) and 3. Sindūra

(Red lead). Besides these, milk, son-in-law and musical instruments are extremely dear to them.

These were some of their actions:—

स्वगल्लयोः काचनकज्जलांकं, कस्तूरिकाभिर्नयनाऽञ्जनं च ।
गले चलन्नूपुरमंघ्रिपीठे, ग्रैवेयकं चारु चकार बाला ॥ १ ॥

कटीतटे काऽपि बबन्ध हारं काचित् क्वणत्किङ्किकां च कण्ठे ।
गोशीर्षपंकेन ररञ्ज पदावलक्तपंकेन वपुर्लिलेप ॥ २ ॥

अर्धस्नाता काचन बाला, विगलत्सलिला विश्लथवाला ।
तत्र प्रथममुपेता त्रासं, व्यथित न केषां ज्ञाता हासम्? ॥ ३ ॥

कापि परिच्युतविश्लथवसना, मूढा करधृतकेवलरसना ।
चित्रं तत्र गता न ललज्जे, सर्वजने जिनवीक्षणसज्जे ॥ ४ ॥

संत्यज्य काचित्तरुणी रदन्तं, स्वपोतमोतुं च करे विधृत्य ।
निवेश्य कट्यां त्वरया व्रजन्ती, हासावकाशं न चकार केषाम्? ॥ ५ ॥

अहो! महो रूपमहो! महौजः, सौभाग्यमेतत् कटरे शरीरे ।
गृण्हामि दुःखानि करस्य धातुर्यच्छिलपमीदृग् वदतिस्म काचित् ॥ ६ ॥

काचिन्महेला विकसत्कपोला श्रीवीरवक्त्रेक्षणगाढलोला ।
विस्रस्य दूरं पतितानि तानि, नाऽज्ञासिषुः काञ्चनभूषणानि ॥ ७ ॥

हस्ताम्बुजाभ्यां शुचिमौक्तिकौघैरवाकिरन् काश्चन चञ्चलाक्ष्यः ।
काश्चिज्जगुर्मञ्जूलमङ्गलानि, प्रमोदपूर्णा ननृतुश्च काश्चित् ॥ ८ ॥

1. Sva gallayoh kācana kajjalankam, kastūrikābhi r-nayanañjanam ca;
   Gale calannūpuramanghripīthe, graiveyakam cāru cakāra bālā. 1.

2. Katitate kā'pi babandha hāram, kācit kvanat kinkikām ca kanthe,
   Gośīsapankena raranja pādāvalakta pankena vapu r-lilepa.

3. Ardhasnātā kācana bāla, vigalatsalilā viślathavālā;
Tatra prathamamupetā trāsam, vyadhita na kesām jñāta hāsam ? 3.

4. Kāpi paricyuta viślatha vasanā, mūdhā karadhūtakevala rasanā;
Citram tatra gatā na lalajje sarva jane jina vīksana sajje. 4

5. Santyajya kācittarunī rudantam, svapota-motum ca kare vidhritya,
Neveśya katyām tvarayā vrajantī, hāsāva-kāśam na cakāra kesām ? 5

6. Aho ! maho rūpamaho ! mahaujah saubhāgyametat katare śarīre;
Grihnāmi duhkhāni karasya dhāturyacchilpamīdrig vadati sma kācit. 6

7. Kācinmahelā vikasatkapolā, Śrī Vīra vaktreksana gādha lolā,
Visrasya dūram patitāni tāni, na'jnāsisuh kāñcanabhūsanāni. 7.

8. Hastambujābhyam śucimauktikaughairavākiran kāścana cancalāksyah;
Kaścijjagu r-manjula mangalāni, pramodapūrnā nanritusca kāścit. 8.

1. Some young female made marks with lamp-black on her cheeks and applied a collyrium to her eyes with musk, some put on an anklet on her neck and a neck-lace on her feet.

2. Some tied a neck-lace round her loins and some put on a ringing foot-ornament (furnished with small bells) on her neck, some dyed her feet with a paste of Gośīrsa sandal and anointed her body with an ointment of red lac.

3. Some young female half-bathed, with water dropping down, and her braid of hair loose, caused terror when first encountered, but when recognized, to whom will she not create laughter ?

4. It is strange that some silly young female even with her under-garment dropping loose, but kept there only by the string held in her hand, having gone there, was not ashamed, (because) all the people were eagerly intent on seeing the Jineśvara.

5. To whom will not a young female, abandoning her crying child, and taking hold of a young one of a cat in (her) hand and going away speedily having placed it on her loins-create an occasion for laughter ?

6. Some used to say:—O! Excellent Beauty! O! Great Splendour! This much luck in a slender body! I invoke benediction on the hands of Fate who created such an architecture.

7. Some woman with her cheeks expanding and very eagerly desirous of seeing the face of Śrī Vīra (Śramana Bhagavān Mahāvīra) was not aware of her gold ornaments slipping down and falling at a distance.

8. Some fickle-eyed females welcomed Vardhamāna Swāmī with quantities of pure pearls from their lotus-like hands; some sang auspicious sweet songs; and some of them very rejoicingly danced.

तए णं समणे भगवं महावीरे नयणमाणासहस्सेहिं पिच्छिज्जमाणे, पिच्छिज्जमाणे, वयणमालासहस्सेहिं अभिथुव्वमाणे अभिथुव्वमाणे, हिययमालासहस्सेहिं उण्णंदिज्जमाणे उण्णंदिज्जमाणे, मणोरहमालासहस्सेहिं विच्छिप्पमाणे विच्छिप्पमाणे, कंतिरूवगुणेहिं पत्थिज्जमाणे पत्थिज्जमाणे, अंगुलिमालासहस्सेहिं दाइज्जमाणे दाइज्जमाणे, दाहिणहत्थेणं बहूणं नरनारिसहस्साणं अंजलिमालासहस्साइं पडिच्छमाणे पडिच्छमाणे, भवणपंतिसहस्साइं समइक्कमाणे समइक्कमाणे, तंती-तलताल-तुडिय-गीयवाइयरवेणं महुरेण य मणहरेणं जयजयसद्दघोसमीसिएणं मंजुमंजुणा घोसेण य पडिबुज्झमाणे पडिबुज्झमाणे, सव्विड्ढीए, सव्वजुईए, सव्वबलेणं, सव्ववाहणेणं, सव्वसमुदएणं

सव्वायरेणं, सव्वविभूईए, सव्वविभूसाए, सव्वसंभमेणं, सव्वसंगमेणं, सव्वपगईएहिं, सव्वनाडएहिं, सव्वतालायरेहिं, सव्वावरोहेणं, सव्वपुप्फ गंधवत्थमल्लालंकारविभूसाए, सव्वतुडियसद्दसण्णिनाएणं महया इड्ढीए, महया जुईए, महया बलेणं, महया वाहणेणं, महया समुदयेणं, महया वरतुडियजमग समगप्पवाइएणं, संख-पणव-पडह-भेरि-झल्लरि-खरमुहि-हुडुक्क-दुंदुहि-निग्घोसणाइयरवेणं, कुंडपुरं नगरं मज्झं मज्झेणं निग्गच्छइ, निग्गच्छित्ता जेणेव नायसंडवणे उज्जाणे जेणेव असोगवरपायवे तेणेव उवागच्छइ ॥ ११५ ॥

उवागच्छित्ता असोगवरपायवस्स अहे सीयं ठावेइ, ठावित्ता सीयाओ पच्चोरुहइ, पच्चोरुहित्ता सयमेव आभरणमल्लालंकारं ओमुयइ, ओमुइत्ता सयमेव पंचमुट्ठियं लोयं करेइ, करित्ता छट्ठेणं भत्तेणं अपाणएणं हत्थुत्तराहिं नक्खत्तेणं चंदेणं जोगमुवागएणं एगं देवदूसमादाय एगे अबीए मुण्डे भवित्ता अगाराओ अणगारियं पव्वइए ॥ ११६ ॥

115. Tae ṇam Samane Bhagvam Mahāvîre nayana mālā sahassehim picchijjamāṇe picchijjamāṇe, vayaṇa mālā sahassehim abhithuvvamāne abhithuvvamāṇe, hiyaya mālā sahassehim unnandijjamāṇe unnandijjamāne, maṇoraha mālā sahassehim vicchippamāne vicchippamaṇe, kanti rūva gunehim patthiajja-māṇe patthijjamāṇe, angulimālā sahassehim dāijjamāṇe dāijjamāṇe, dāhinahatthenam bāhūnām hara nāri sahassāṇam anjalimālā sahassāim padicchamāne padicchamāne, bhavaṇa panti sahassāim samaikkamāne samaikkamāne, tanti-talatāla-tudiya-gîya vāiya raveṇam mahureṇam ya manahareṇam, jaya jaya sadda ghosa misienam manjumanjuṇā ghosena ya padibu-jjhamāne padibujjhamāṇe, savviddhîe, savvajuîe, savva baleṇam, savva vāhane ṇam, savva samudaenam, savvāyareṇam, savva vibhūie, savva vibhūsāe, savva sambhamenam, savvasangame-nam, savva pagaiehim, savva nādaehim, savva tālayarehim, savvāvaroheṇam, savva puppha gandha vattha mallālankāra vibhūsāe savva tudiya sadda sanni naenam, mahayā iddhîe, mahayā juîe, mahayā baleṇam, mahayā vāhaneṇam, mahayā

sāmudaenam, mahaya vara tudiya jamaga samagam ppavāi eṇam, sankha-paṇava-padaha—bheri—jhallari—kharamuhi-hudukka-dunduhi-nigghosaṇāiya raveṇam, Kuṇḍapuram nagaram majjham majjheṇam niggacchai, niggacchittā jeneva Nāyasaṅdavane ujjaṇe jeṇeva Asoga vara pāyave teneva uvāgacchai. 115.

116. Uvāgacchittā Asoga vara pāyavassa ahe sīyam thāvei thavittā sīyāo paccoruhai, paccoruhittā sayameva ābharaṇa mallālankāram omuyai, omuittā sayameva panca mutthiyam loyam karei, karittā chatthenam bhatteṇam apāṇaenam Hatthuttarāhim nakkhattenam Candeṇam jogamuvāgaenam egam devadūsa samādāya ege abīe munde bhavittā agārāo aṇagāriyam pavvaie. 116.

115. Then, Śramana Bhagavān Mahāvīra, gazed on by thousands of rows of eyes, praised by thousands of rows of mouths, greeted by thousands of rows of hearts, well-remembered by thousands of series of wishes (that we may become his votaries), entreated because of his beauty, comeliness, and virtues, pointed out by thousands of rows of forefingers, accepting by (a waving of) the right hand the salutations of thousands of rows of joined hands of many thousands of men and women, passing along a row of thousands of palaces, greeted by the melodious and delightful sound of music such as performance on Vīṇā, beating of time by clapping of hands, musical instruments, singing, and beating of drums, mixed with the sound of shouts of victory, and gentle pleasing sound of the people, accompanied by all his royal insignia, all his splendour, all his army, all conveyances, all his retinue, all his followers, by all manifestation of might, by all his beauty, by all the tumult, by all kinsmen and acquaintances, by all the throng of townsmen, by all actors, by all time-beaters, by all his harem, adorned with all the splendour of flowers, scented robes, garlands, and ornaments; accompanied at the same time by the sound and echo of all musical instruments, and followed by King Nandivardhana, accompanied also by great

beauty of royal insignia, by great splendour (of ornaments etc.), by great army, by a great throng, by the great sound and echo of musical instruments (and tumult of people), namely of conch, drum with a clay boody-drum with a woden body,-large drum-cymbals-**Kahala** (a kind of wind instrument), **hudukka** (beating ram) dundubhi (celestial kettle-drum)—went right through the town of Kuṇḍapura. Having gone, he went to a park called Jnāta-khaṇḍa Vana, and proceeded to the excellent Aśoka tree.

116. Having proceeded, he caused his palanquin to be placed under the excellent Aśoka tree, descended from the palanquin, and having descended, he took off his ornaments, wreaths of flowers, and finery with his own hands.

It is said,

अंगुलीभ्यश्च मुद्रावलिं पाणितो वीरवलयं भुजाभ्यां झटित्यङ्गदे ।
हारमथ कण्ठतः कर्णतः कुण्डले मस्तकान्मुकुटमुन्मुञ्चति श्रीजिनः ॥ १ ॥

1. Aṅgulībhyaśca mudrāvalim pāṇito vīra valayam bhujābhyām jhatityaṅgade;
   Hāramatha kaṇṭhataḥ karṇataḥ kuṇḍale mastakānmukuṭam unmuñcati Śrī Jinaḥ. 1.

1. Śrī Jineśvara speedily removed a series of rings from his fingers, vīra-valaya (armlets indicative of might) from his forearm, bracelets from his upper arm, neck-lace from his neck, ear-rings from his ears, and the diadem from his head.

Having removed (them), he plucked out his hair in five handfuls with his own hands. When the Moon was in conjunction with Hatthutarā i. e. Uttarāphālguni constellation, he after fasting for two days and a half without drinking water, put on a divine robe, and quite alone, un-accompanied by any other person, he plucked out all his hair, and leaving the house he entered the state of houselessness. 116.

When the Lokāntika gods after requesting Śramaṇa Bhagavān Mahāvīra had gone away to their respective celestial abodes, Śramaṇa Bhagavān Mahāvīra got up from his lion-seated throne, and went to King Nandivardhana and his Kṣatriya kinsmen, followed by some domestics. On seeing Śramaṇa Bhagavān Mahāvīra coming to them, they advanced seven or eight steps forward towards him, gave him their due respects and offered him an elegant lion-seated throne for his seat. As soon as Śramaṇa Bhagavān Mahāvīra took his seat on the throne, King Nandivardhana and other members of the family took their appropriate seats.

Śramaṇa Bhagavān Mahāvīra, then addressing them with a speech, pleasant like nectar, naturally sweet, devoid of repetition, and full of dignity, said, O beloved of the gods! The limit of your appointed time has now been reached. The time for renouncing the world has arrived. You, therefore, willingly give me your permission, remove the ties of affection, and strengthen your mind which is timid of separation."

On hearing these words, their throats became choked up, and stopping the current of sorrow with extreme difficulty and as if they were making visible their long-lasting mass of affection by the continuous flow of tears from their eyes, they said "O worshipful Lord! when you are talking thus, our ears are really adamantine that they do not become deaf. Our hearts are made of a material as hard as a diamond that they are not split up into hundred pieces with a crackling noise. Our bodies are the abodes of such ungrateful materials that they do not, till now, undermine themselves into the lowest regions. Under the circumstances, how can our humble speech be utilized in giving permission for the subject under discussion? Who will be our means of safety for saving us from falling into the ocean of difficult undertakings? Or, who will grace the famous Jnāta-kula which is illustrious in the three worlds without you who are respected by the gods, demi-gods and kings of kings? Ah! We are unfortunate that

this precious gem is missing from our hands". Uttering these sorrowful words, and becoming disappointed, they bowed down low before the Lord and requested him thus:—" O venerable Lord! Now that you are ready to renounce the world, please allow us to celebrate your Dīkṣā Mahotsava, at least for our happiness". In this way, by the entreaties of his kinsmen, Śramaṇa Bhagavān Mahāvīra accepted their request for celebrating his Dīkṣā Mahotsava, as great men are always afraid of refusal of a request.

King Nandivardhana then ordered his servants, " You now make speedy preparations for a very costly anointing suitable for Śramaṇa Bhagavān Mahāvīra. The servants, saying " Just as your Majesty orders", went for their respective work. They kept in readiness one thousand and eight pots of gold and other materials, brought holy waters and excellent medicaments of all the sacred places, and prepared a paste of gośirṣa sandal-wood and other scented substances.

Becoming astonished by the quivering of their celestial thrones, and knowing the real state of affairs through the medium of their Avadhi Jnāna, the thirty-two Indras, with their extensive eyes resembling a blooming hundred-petalled lotus-flower, appearing beautiful by their glossy and shining tufts of hair resembling a heap of collyrium, being in the blessed bloom of their youth, with their bodies anointed with a liquid paste of sandal-wood, shining with flowers suitably hovered round by humming bees and with soft celestial garments, with their mouths adorned with rows of teeth as white as Jasmine-flowers or the pith of a concha, with their heads glittering with diadems shining by a multitude of rays, with their bodies decorated with numerous ornaments, who were pleasant to look at and were extremely beautiful, who had canopies, flags and various other ensigns on them, who were surrounded by innumerable multitudes of attendent gods and who filled up the sky with the noise of kettle-drums, mridaṅga drums, wind instruments, tilima, ram-drum and other musical instruments

approached the Jineśvara Bhagavān and having saluted him by going around him three times from right to left in the form of a pradakṣiṇā and feeling themselves perfectly satisfied with excellent devotion, they sat in the courtyard of the palace beautified with the impression of the feet of the Jineśvara

Delighted with joy, Acyutendra ordered his gods "O gods! You make preparations for a grand celebration of Dikṣā Mahotsava of Śramaṇa Bhagavān Mahāvīra. The gods bowed down respectfully before Acyutendra and filling up numerous pots of gold and other materials with waters of the Milk Ocean, and made ready for him innumerable flowers and other excellent material of anointment Acyutendra, then joyfully performed the inauguration ceremony of Śramaṇa Bhagavān Mahavīra with one thousand and eight excellent pots of gold and other materials filled with water mixed with celestial medicaments and perfumes in his palace, along with all his retinue. In the same manner, consecutively the Moon, the Sun and other Indras performed the inaugnaration ceremony. Having done the anointing, all of them took their appropriate seats.

King Nandivardhana, with a heart full of devotion and careful attention, gave Śramaṇa Bhagavān Mahāvīra, a bath with pots of gold and other materials filled with waters of sacred places and perfumes. While the bathing-ceremony was going on, some Indras began to move golden whisks of yāk tail very slowly before him, some held umbrellas more white than hundred-petalled white lotus-flowers, some held most excellent glass mirrors in front of him, some held pots filled with fragrant waters of milk-ocean and covered with sweet-smelling lotus flowers in their hands, some stood up holding vessels for burning incense made of precious stones of five varieties with dark cloudy smoke issuing from the burning of scented aloe-wood, camphor and other materials for preparing incense, some Indras stood holding flower-garlands of five colours rendered dark-coloured by the wasps attracted there by their perfume and other gods and goddesses began to adore

him. When the ablution-ceremony was over, King Nandivardhand had another lion-seated throne erected in the North and he had a washing-bath given to Śramaṇa Bhagavān Mahāvīra with gold pots full of clean water. The body of Śramaṇa Bhagavān Mahāvīra who was sitting on the throne with his face directed towards the East, decked with ornaments, was wiped dry with a scented and soft cloth, liquid sandal paste was applied to his body. He put on celestial garments as white as crystal, wore a loin-girdle set with precious stones of five varieties, put on a necklace of pure pearls on his extensive chest resembling a marble slab of Kanakācala (the Rising Sun Mountain), and he had put on ear-rings in-laid with valuable gems brightly illuminating his cheeks. A diadem of precious gems was placed on his head and the Indras of the gods and demi-gods decorating him with flower-garlands of five colours and scented powders, paying homage to him with their heads bent low to the surface of the ground, and uttering hundreds of benedictions, began to praise him thus—O the only brother of the world! May you, with the greatest ease, conquer in a moment, the extremely powerful wrestler (i e. Moha) who is invincible to the living beings of the three worlds including the gods and demi-gods. May you show the Path of Final Beatitude to devout individuals following the wrong path by dispelling the darkness of False Belief by the rays of the Sun of Knowledge. May you carefully preserve your duties of ascetic life! May you conquer राग Rāga, Affection, द्वेष Dveṣa, Hatred and other unconquerable passions till the time you are able to attain Kevala Jnāna, and O worshipful Lord! May you have a resting place in our hearts! May the gods make the directions reverberate everywhere by constantly singing your virtuous qualities! May your white fame spreading like the stamens of lotus flowers, throughout the three worlds, attain everywhere the beauty of the disc of the rising Full Moon! May the deer-like bad religious pioneers, becoming agitated with fear on seeing your immense lion-like strength, run away to distant places!" Having thus extolled the virtuous qualities of Śramaṇa Bhagavān Mahāvīra

with these true benedictions the kings of the gods had dramatic actings performed there. With stoppage of celestial amusements, king Nandivardhana burning with the fire of separation from the would-be Arhat, called his servants into his presence and said "O beloved of the gods! Let a palanquin named Candraprabhā, fifty dhanus long twenty-five dhanus wide and thirty-six dhanus high, containing an elegant altar decorated with a variety of **Svastikas** (auspicious signs 卐) made with liquid saffron mixed with sandal-paste, a palanquin equipped with a lion-seated throne inlaid with various jewels and with a steady foot-stool, a palanquin furnished with jingling bells causing the directions to resound with the sweet noise of their charming tinkling sound and furnished with hundreds of banners and flags of various colours, be prepared for the use of the Lord of the world" The servants rejoicing on hearing the words of their master, did everything as was ordered to them.

Acyutendra, then, greatly delighted with joy, ordered his gods to prepare a palanquin,-similar to Candraprabhā-equipped with big columns in-laid with jewels and decorated with strings of pearls hanging there, in which figures of rain-bow were created in all the directions by the rays of precious stones of the five varieties, and which was extremely wonderful to look at, and had it placed within the Candraprabhā palanquin.

Vardhamāna Swami, adorned with ornaments for hair and clothes, ornaments of various kinds for the body, and flower-wreaths of various kinds, and observing a three-days fasting without food and water, then got up from his seat, and going three times round the Candraprabhā palanquin from right to left, took his seat on the lion-seated throne in it with his face towards the East. Then an elderly woman of the family, becoming pure by a bath, and putting on an excellent state-costume took her seat on a state-chair on the right side of the Bhagavān, holding a cloth interwoven with

figures of swans. His wet-nurse took her seat on the left side. A beautiful young female attired with costly garments and various ornaments took her seat on the back holding an umbrella furnished with a border of strings of pure pearls hanging from it and a gold staff supporting it. On each side of her, two young females were sitting, waving two chowries as white as well-washed silver. In the north-east corner, a very charming young damsel was sitting with a jewelled vase filled with pure water and with a sprout resembling the trunk of the Indra's elephant. In the south-east corner, a beautiful girl was seated holding a fan with a gold handle, spreading the rays of various kinds of precious stones in her hand. In the rear portion of the palanquin, the Indras of the gods began to hold up umbrellas of gems as bright as snow, silver, Jasmine flowers or the beams of the Moon, with a handle of diamond, with one thousand and eight ribs (of an umbrella) rendered more elegant with garlands of flowers. Saudharmendra and Iśānendra began to wave chowries as white as nectar, snow or a heap of foam on each side of Vardhamāna Swāmī.

Now, by the order of King Nandivardhana, one thousand handsome, healthy, and strong persons of equal age, anointing their bodies with a paste of sandal wood after bath, and appearing beautiful with excellent garments and various kinds of costly ornaments, came forward rejoicing with horripilation and thinking themselves extremely fortunate on having accomplished all their cherished objects, and instantly raised up the Candra-prabhā palanquin on their shoulders. As the palanquin moved onward, Saudharmendra supported the upper extremity of the southern portion of the palanquin on his shoulder, Iśānendra supported the northern portion and Camarendra and Balīndra supported the lower extremity of the southern portion and the northern portion respectively of the palanquin on their shoulders. The remaining Bhuvanapati, Vāṇa-vyantara, Jyotiṣka and Vaimānika Indras supported the appropriate extremities of the palanquin on their shoulders. What more? the human beings rejoicing extremely with joy, first took up the

palanquin on their shoulders, and then the Indras of the demons, Indras of gods and Indras of the serpent-gods supported it on their shoulders. When Vardhamāna Swāmī left his palace, the sky began to blaze up wonderfully by the brilliance of the gods of the four varieties coming and going through it. The vault of the sky appeared beautiful by the gods like a group of blossoming trees in autumnal season or like a lotus-lake by a mass of flowers just as a forest of white mastard-plants or hemp-plants or Aśoka trees or sesamum plants or of mango trees appears beautiful in flowering time, and a forest of linseed plants, or ailanthus plants or of campaka trees (Michelia Champaca) appears beautiful by their flowers, in the same manner, the vault of the sky appeared beautiful with gods. Besides, the sound of the kettle-drum, tabor, cymbals, drums, conches and other musical instruments played by human beings on this earth and by celestial beings in the vault of the sky was constantly diffusing everywhere.

After the Candraprabhā śibikā (palanquin) in front, eight auspicious signs–Svastika and others–prepared with jewels of various kinds, moved on in regular order one after the other. Then, pots filled with water, magnificent mirrors, banners, and tall flags flowing high with wind, moved on. Then, a tall magnificent umbrella resembling the orb of the moon, with a spotless staff made of diamond, and ornamented with hanging wreaths of Koranta flowers, moved forward. Then, a lion seated throne with a foot-stool of jewels, and precious stones and with jewelled foot-prints carried by numerous servants, moved on. Then, one hundred and eight swift horses possessing graceful gait and charming neigh decorated with costly cloths and beautiful ornaments, whose flanks ornamented with reins of gold were decorated with bright mirrors and who were ridden by young persons, moved on one by one in regular order. Then followed one hundred and eight excellent elephants of Bhadra variety, well-constituted physically with regard to the seven parts of their bodies with a number of auspicious signs on

them ornamented with stars of gold and emeralds, whose white teeth were fixed in a tube of silver overlaid with a border of gold, and who were ridden one by one by clever mahouts. Then came one after another, one hundred and eight chariots, equipped with canopies, flags, bells, ensigns, excellent portal arches, and musical instruments of twelve kinds, prepared from the wood of Tiniśa tree growing on the Himālayas, furnished with strong wheels and yoke-poles to which spirited horses were yoked, and in which small bells were creating a loud jingling noise and thirty-two quivers were kept. Then walked one hundred and eight fully equipped warriors carrying various weapons in their hands and desirous of laughing out other soldiers by their valour. Then walked an army of cavalry, elephants, chariots, and infantry. Then moved on a huge Indra's banner, one thousand yojana high, hoisted on a strong adamantine staff, furnished with thousands of small flags of various colours and a variety of umbrellas, ornamented with flower-garlands in which bees were producing a pleasant humming noise, filling up the vault of the sky with the charming tinkling of small bells swinging to and fro with wind, as if it were a mass of fame or a visible path of Mukti (Final Emancipation), or trying to measure the vault of the sky by its height and carried respectfully by gods. Then followed many Brāhmana mendicants, bald-headed hermits, ascetics wearing braided hair, clowns, actors, jesters, songsters, players on musical instruments, and dancers, playing and laughing, uttering shouts of victory, invoking benedictions and extolling the virtuous qualities of the Lord. Then walked mighty Ksatriayas, royal princes, distinguished persons, heads of corporations, with their retinue, some on foot, some in chariots, some on horse-back, some on elephants, and some riding in palanquins went in front of the Lord. And after them followed numerous gods and goddesses accompanied by a retinue of hundred celestial cars, hundred banners, and hundred domestic gods surrounding them.

On this auspicious occasion, King Nandivardhana, putting on costly garments and valuable ornaments, mounted a lordly

rutting elephant, and appearing beautiful with umbrellas held over him and white chowries waved near him, and followed Vardhamāna Swami, accompanied by elephants, horses, chariots, and an army of soldiers.

Being thus followed by a multitude of gods, demons, and human beings remaining in their right places, Vardhamāna Swami, with a body measuring seven hands, with a form of body equal in four directions, with adamantine constitution, with breath as fragrant as that of a loutus, devoid of dirty perspiration, filthy secretions, stain, dust, filth, and other blemishes, illuminating the directions by the radiant beauty of his body, with the mass of his charming glossy hair, as black as a wasp, indigo or lamp, tied firmly, with his forehead appearing beautiful like the half-moon, with elegant ears of right measurements, with the eyebrows curved like the staff of a bow, with eyes resembling a full-blown lotus with white leaves, with the nose prominent and long like that of an eagle, with the lips resembling a ripe Bimba-phala (the fruit of Momordica Monadelpha) and the rows of teeth firmly adherent, well-connected, even, and white like a conch, cow's milk or pearls, with his cheeks fat and muscular, with a voice as deep as the sound of a kettle-drum or of clouds full of water, with his neck well-measured and ornamented with rows of lines turning south-wards, with his shoulders well-developed like that of a wild buffalo, a lion or a tiger, with his arms muscular and ornamented with fine hair, whose broad chest was lucky with the abode of the wealth of self-control, whose middle part of the body was embellished with excellent rows of fine hair and deep navel, whose beautiful thighs were gelting plump in regular order higher up, whose ankle was hidden and well-adherent, and whose soles of feet were marked with signs of a moutain, town, alligator, sea, wheel, goad, fish-being greeted with perfumed powders by citizens from the tops of their buildings leaving aside food and drink, being welcomed by showering of flowers by gods from the skies, being invoked by celestial damsels with benedictory

recitations, giving wished-for gifts, and being praised by celestial bards—eventually entered the grove, named Jñātakhanda where big trees were appearing beautiful with fresh sprouts, where gentle wind mixed with the fragrance of flowers of all seasons was spreading in various directions, where the rays of the Sun were obstructed by the branches of tender trees full of leaves, where celestial fairies were amusing themselves, enraptured as it were, by the extreme loveliness of the natural scenery, where bees attracted by the fragrance of flowers spreading in all directions were roaming about without caring to go to another forest, which on seeing Vardhamāna Swāmī coming to it was as if inviting him readily by extending sprout-like hands set in swinging motion by winds like a beloved person seen after a long time, which was welcoming him as it were, by the soft note of peacocks overpowered by an excess of intoxication, and which was as if worshipping him with flowers falling down by a gust of wind—What more can any one write about the grove which was defeating the beauty of Nandana Vana by the splendour of its charms and which was sanctified by the lotus-like feet of the Tīrthaṅkara ? Having entered the grove, Vardhamāna Swāmī got down from the Candraprabhā śibika (palanquin), and, as soon as he removed his valuable garments, ornaments, flower-garlands etc. from his body with his own hands under the Aśoka Tree and placed them there, the elderly woman of the family, having picked them up like pearls dropping down from a string of precious pearls, and having placed them in the silk cloth interwoven with figures of swan, began to weep mournfully, and addressing Vardhamāna Swāmī with a speech faltering with sorrow, said, O darling! You are born in the Kāśyapa gotra. You are the son of King Siddhārtha. You are, like the autumnal moon in the sky, a gladdener to the race of Jnāta kṣatriyas. You are born from the womb of Triśalā-devi of Vāśiṣṭha gotra. You are a highly distinguished personage among the kṣatriyas. You possess a celestial body endowed with full bloom. You are extremely tender and handsome. You are wonderful with unparalleled beauty, charm, and brilliance.

You are renowned in the three worlds and you are clever in all arts and sciences and in moral codes. Now, how will you endure the pains of severe austerities? O child! You carefully observe the great vows whose practice is like guarding against a sharpe-edged sword. Do not be afraid in the least of the sufferings of very terrible endurances. During your ascetic life, you are always to maintain your body on pure meagre food obtained by going from door to door, and you are to abstain yourselves from living in towns and villages. How can I say anything to you who have Perfect Knowledge? But endeavour to attain speedily the happiness of Mokṣa (Final Emancipation)"

King Nandivardhana with his kinsmen and retinue, burning with unbearable pangs of separation, and with eyes filled up with an unceasing flow of tears, knelt down reverently at the feet of Vardhamāna Swāmī and they took their seats nearby.

Then, accepting the words of the elderly woman of the family, Vardhamāna Swāmī plucked out the entire hair of his head and beard by five handfuls with his own hands, and the mass of hair was taken away from the hands of Vardhamāna Swāmī into a divine cloth by the Indra with his head bowed down low before him. After the ceremony of plucking out the hair was over, the mass af hair which was as black as a mass of thick clouds, and which was curved (crooked) like the heart of a wicked man, was thrown by the Indra, with the permission of the Lord into the Milk Ocean.

After Śramaṇa Bhagavān Mahāvīra had plucked out his hair in five handfuls (as described above) he paid obeisance to all Liberated Souls, saying णमो सिद्धाणं Namo Siddhāṇam, Obeisance to all Siddhas (Liberated Souls), and taking the five Mahā Vratas (Great Vows) of Sarva Virati Sāmāyika Vrata (vowing to do no sinful act) of ascetic life, with the utterance of the under-mentioned Sūtra of the vow of abstaining from all sinful acts, he put on a divine garment given by the Indra and adopted the holy conduct.

The following is the Sūtra of Sāmāyika Vrata:—

'करेमि (भंते!) सामाइअं सव्वं सावज्जं जोगं पच्चक्खामी जावज्जीवाए तिविहं तिविहेणं' इत्यादि

"Karemi (bhante!) sāmāiaṁ savvaṁ sāvajjaṁ jogaṁ paccakkhāmī jāvajjīvāe tivihaṁ tivihenaṁ" ityādi.

I take (O Supreme Lord!) a Vow of Renunciation and (promise to) abstain from all sinful acts, so long as I am alive, in three ways (by mind, speech, and body) three times (I will not do a sinful act. myself, I will not have it done by some one, and I will not approve of others doing it) etc.

At that moment the whole assembly of men and gods stood motionless like the figures on a picture. At the command of Śakra, the clamour of men and gods and the sound of musical instruments suddenly ceased when Śramana Bhagavān Mahāvīra chose the holy conduct.

Day and night following that conduct which is a blessing to all animated and living beings, the zealous gods listen to him with joyful horripilation.

The five Mahāvratas (great vows) of Sarva Virati Sāmāyika Vrata of ascetic life with their clauses are the following:-

"The first great vow runs thus—

I renounce all killing of living beings whether subtile or gross, whether movable or immovable. Nor shall I myself kill living beings (nor cause others to do it nor consent to it). As long as I live, I confess and blame, repent and exempt myself of these sins, in the thrice three fold way * in mind speech and body.

There are five clauses,

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* I. e. acting, commanding, consenting, either in the past or the present or the future.

The first clause runs thus:—

A Nirgrantha is careful in his walk, not careless.

The Kevalin assigns as the reason, that a Nirgrantha, careless in his walk, might (with his feet) hurt or displace or injure or kill living beings. Hence a Nirgrantha is careful in his walk, not careless in his walk.

This is the first clause (1)

Now follows the second clause:—

A Nirgrantha searches into his mind (i. e. thoughts and intentions). If his mind is sinful, blamable, intent on works, acting on impulses, produces cutting and splitting (or division and dissension), quarrels, faults, and pains, injures living beings or kills creatures, he should not employ such a mind in action, but if, on the contrary, it is not sinful etc, then he may put it in action.

This is the second clause. (2)

Now follows the third clause:—

A Nirgrantha searches into his speech; if his speech is sinful, blamable etc. (all down to) kills creatures, he should not utter that speech. But if, on the contrary, it is not sinful etc. then he may utter it.

This is the third clause. (3)

Now follows the fourth clause:—

A Nirgrantha is careful in laying down his utensils of begging; he is not careless in it. The Kevalin says.-A Nirgrantha who is careless in laying down his utensils of begging, might hurt or displace or injure or kill all sorts of living beings. Hence a Nirgrantha is careful in laying down his utensils of begging, he is not careless in it.

This is the fourth clause (4)

Now follows the fifth clause:—

A Nirgrantha eats and drinks after inspecting his food and drink; he does not eat and drink without inspecting his food and drink. The Kevalin says:–If a Nirgrantha would eat and drink without inspecting his food and drink, he might hurt and displace or injure or kill all sorts of living beings. Hence a Nirgrantha eats and drinks after inspecting his food and drink, not without doing so,

This is the fifth clause (5)

In this way, the great vow is correctly practised, followed executed, explained, established, effected according to the precept.

This is Sir, the first great vow: Abstinence from killing any living beings I.

ii The second great vow runs thus—

I renounce all vices of lying speech (arising) from anger or greed or fear or mirth. I shall neither myself speak lies nor cause others to speak lies, nor consent to the speaking of lies by others. I confess and blame, repent and exempt myself of these sins in the thrice threefold way, in mind speech and body.

There are five clauses.

The first clause runs thus—

A Nirgrantha speaks after deliberation, not without deliberation. The Kevalin says: Without deliberation, a Nirgrantha might utter a falsehood in his speech. A Nirgrantha speaks after deliberation, not without deliberation.

This is the first clause (1)

Now follows the second clause:—

A Nirgrantha comprehends (and renounces) anger, he is not angry. The Kevalin says: A Nirgrantha who is moved by anger, and is angry, might utter a falsehood in his speech. A Nirgrantha etc.

This is the second clause (2)

Now follows the third clause:—

A Nirgrantha comprehends (and renounces) greed, he is not greedy. The Kevalin says: A Nirgrantha who is moved by greed, and is greedy, might utter a falsehood in his speech A Nirgrantha etc.

This is the third clause (3)

Now follows the fourth clause:—

A Nirgrantha comprehends (and renounces) fear, he is not afraid. The Kevalin says: A Nirgrantha who is moved by fear, and is afraid, might utter a falsehood in his speech. A Nirgrantha etc.

This is the fourth clause (4)

Now follows the fifth clause:—

A Nirgrantha comprehends (and renounces) mirth, he is not mirthful. The Kevalin says: A Nirgrantha who is moved by mirth, and is mirthful, might utter a falsehood in his speech. A Nirgrantha etc.

This is the fifth clause (5)

In this way, the great vow is correctly practised, follow-ed, etc.

This is Sir, the second great vow ii

iii The third great vow runs thus:—

I renounce all taking of anything not given, either in a village, or a town, or a wood, either of little or much, of

small or great, of living or lifeless things. I shall neither take myself what is not given, nor cause others to take it, nor consent to their taking it. As long as I live, I confess, blame etc. (all down to) body.

There are five clauses.

The first clause runs thus:—

A Nirgrantha begs after deliberation, for a limited ground, not without deliberation. The Kevalin says: If a Nirgrantha begs without deliberation for a limited ground, he might take what is not given. A Nirgrantha etc

This is the first clause (1)

Now follows the second clause—

A Nirgrantha consumes his food and drink with permission (of his superior) not without his permission. The Kevalin says: If a Nirgrantha consumes his food and drink without his superior's permission, he might eat what is not given. A Nirgrantha etc.

This is the second clause.

Now follows the third clause:—

A Nirgrantha who has taken possession of some ground, should always take possession of a limited part of it, and for a fixed time. The Kevalin says: If a Nirgrantha who has taken possession of some ground, should take possession of an unlimited part of it and for an unfixed time, he might take what is not given. A Nirgrantha etc.

This is the third clause (3)

Now follows the fourth clause—

A Nirgrantha who has taken possession of some ground, should constantly have his grant renewed. The Kevalin says:

If a Nirgrantha has not constantly his grant renewed, he might take possession of what is not given. A Nirgrantha etc.

This is the fourth clause (4)

Now follows the fifth clause:—

A Nirgrantha begs for a limited ground for his co-religionists after deliberation, not without deliberation. The Kevalin says:-If a Nirgrantha should beg without deliberation, he might take possession of what is not given. A Nirgrantha etc.

This is the fifth clause (5)

In this way the great vow, etc.

This is, Sir, the third great vow.

IV The fourth great vow runs thus:—

I renounce all sexual pleasures either with gods or men or animals. I shall not give way to sensuality etc. (all as in the foregoing paragraph down to) exempt myself.

There are five clauses

The first clause runs thus:—

A Nirgrantha does not continually discuss topics relating to women. The Kevalin says:-If a Nirgrantha discusses such topics he might fall from the law declared by the Kevalin, because of the destruction or disturbance of his peace. A Nirgrantha etc.

This is the first clause (1)

Now follows the second clause:—

A Nirgrantha does not regard and contemplate the lovely forms of women. The Kevalin says -If a Nirgrantha regards and contemplates the lovely forms of women, he might etc. A Nirgrantha etc.

This is the second clause (2)

Now follows the third clause:—

A Nirgrantha does not recall to his mind, the pleasures and amusements he formerly had with women. The Kevalin says -If a Nirgrantha recalls to his mind the pleasures and amusements he formerly had with women, he might etc. A Nirgrantha etc.

This is the third clause (3)

Now follows the fourth clause:—

A Nirgrantha does not eat and drink too much, nor does he drink liquors or eat highly-seasoned dishes. The Kevalin says-If a Nirgrantha did eat and drink too much, or did drink liquors and eat highly-seasoned dishes, he might etc. A Nirgrantha etc.

This is the fourth clause (4)

Now follows the fifth clause.—

A Nirgrantha does not occupy a bed or couch affected (belonging to or close by) by women, animals or eunuchs. The Kevalin says -If a Nirgrantha did occupy a bed or couch affected by (belonging to or close by) women, animals or eunuchs, he might etc. A Nirgrantha etc.

This is the fifth clause (5)

In this way, the great vow etc.

This is, Sir, the fourth great vow.

V. The fifth great vow runs thus:—

I renounce all attachments (pleasure in external objects) whether little or much, small or great, living or lifeless; neither shall I myself form such attachments, nor cause others to do so, nor consent to their doing so, etc. (all down to) exempt myself.

There are five clauses.

The first clause runs thus:—

If a creature with ears, hears agreeable and disagreeable sounds, it should not be attached to nor delighted with, nor desiring of, nor infatuated by, nor covetous of, nor disturbed by the agreeable or disagreeable sounds. The Kevalin says — If a Nirgrantha is thus affected by the pleasant or unpleasant sounds, he might fall etc. (see above IV. I.).

If it is impossible not to hear sounds, which reach the ear, the mendicant should avoid love or hate, originated by them.

A creature with ears hears agreeable and disagreeable sounds

This is the first clause (1)

Now follows the second clause:—

If a creature with eyes sees agreeable and disagreeable forms (or colours), it should not be attached etc. to them. The Kevalin says—etc. (the rest as in the last clause. Substitute only see and forms for hear and sounds).

This is the second clause (2)

Now follows the third clause—

If a creature with an organ of smell, smells agreeable or disagreeable smells, it should not be attached to them. (The rest as above. Substitute smell and nose).

This is the third clause (3)

Now follows the fourth clause.—

If a creature with a tongue, tastes agreeable or disagreeable tastes, it should not be attached etc. to them. (The rest as above. Substitute taste and tongue).

This is the fourth clause (4)

Now follows the fifth clause:—

If a creature with an organ of feeling, feels agreeable or disagreeable touches, it should not be attached to them. (The rest as above. Substitute feel and touch)

This is the fifth clause (5)

In this way, the great vow etc. (see above) V

He who is well-provided with these great vows and their twenty-five clauses, is really Houseless, if he, according to the sacred lore, the precepts, and the way, correctly practises, follows, executes, explains, establishes, and, according to the precept, effects them."

Ācārānga Sūtra (H. J.)

At that moment, the gods, goddesses and aerials on the earth and from the sky and human beings threw all around Vardhamāna Swāmī, an excellent highly perfumed fragrant yellow powder accompanied by buzzing bees, which made the whole living world fragrant with its perfume and which intensely beautified the vault of the sky by its reddish-brown colour. Incense-pans containing burning sandal-wood, musk, ambergris, camphor, and other fragrant substances and covering the directions by columns of dense smoke coming out from them, were placed in every nook and corner, and the vacant part of the world was filled with the deafening sound of victory.

The Śakrendra, then, placed a spotless divine cloth on the left shoulder of Śramaṇa Bhagavān Mahāvīra, who had removed garments, ornaments, and wreaths of flowers from his body.

At this moment, Manah-paryāya Jnāna (knowledge suitable for Thought-Reading) became manifest as if with the object of helping the Jineśvara in bearing the immense burden of an extraordinary ascetic life.

Then, Vardhamana Swāmī, extremely powerful in conquering the magnitude of Moha (Infatuation) by the strength of his mighty arms, and firm like Mount Meru, remained in deep meditation with perfect relinquishment of body, and the gods of the four kinds, citizens, king Nandivardhana, and others, having bowed down low with devotion at the feet of the Lord, went away to their respective destinations.

Notes.

Page 1 Sūtra 1 ते णं काले णं ते णं समए णं समणे भगवं महावीरे पंच हत्थुत्तरे होत्था ...साइणा परिनिव्वुए भयवं.

Te nam kāle ṇam te nam samae nam Samaṇe Bhagavam Mahavīre panca Hatthuttare hotthā...Saiṇa parinivvue Bhayavam.

During that age, at that time, there lived (was) Śramana Bhagavān Mahavīra, the following five events of whose life happened when the Moon was in conjunction with the asterism Uttarāphālguni (whose next is Hasta) viz 1. In Uttarāphālguni, he descended from Prānat (tenth) deva-loka (heaven) and assumed the form of a foetus in the womb of Devānandā. 2. In Uttarāphālguṇi he was transferred from the womb of Devānanda to the womb of Triśalā kṣatriyāṇī. 3. In Uttarāphālguṇi he was born. 4 In Uttarāphalguni he left his house, renouncing the world and having accepted ascetic life entered a state of houselessness and 5 In Uttarāphālguni he obtained Kevala Jnāna (Perfect Knowledge)...In Svāti, the Venerable Saint acquired Mokṣa (Final Emancipation)

The under-mentioned five events of the lives of all the Tīrthaṅkaras are considered as पञ्चकल्याणकानि Panca kalyānakāni, the five most auspicious moments of their lives viz. 1 च्यवन Cyavana, Descent from a deva-loka and taking the form of a foetus 2 जन्म Janma, Birth. 3 दीक्षा Dīksā, Renouncing the world and entering a state of ascetism (houselessness) 4 केवलोत्पत्ति Kevalotpatti, Acquision of Kevala Jnāna (Perfect Knowledge, and 5 मोक्ष Mokṣa (Final Emancipation).

Out of the five events of the life of Śramana Bhagavān Mahavīra, which happened during the asterism Uttarāphālguṇi,

the four viz–His 1 च्यवन Cyavana, Descent from Prāṇat devaloka and taking the form of a foetus in the womb of Devanandā 2 जन्म Janma, Birth 3 दीक्षा Dīkṣā, Renouncing the pleasures of the world and entering a state of ascetism and 4 केवलोत्पत्ति Kevalotpatti, Acquisition of Kevala Jnāna (Perfect Knowledge, are really the auspicious moments of his life. These four, together with the attainment of मोक्ष Moksa (Final Emancipation) constitute his पञ्चकल्याणकानि Panca kalyāṇakāni, the five most auspicious moments of his life.

गर्भापहार Garbhāpahāra, Removal of foetus from one womb to another which is included in पञ्चहत्थुत्तरे as one of the events that happened in Uttarāphālguṇi cannot be considered as an auspicious event.

Because,

1 It is a very strange event.

2 It is a very dirty contemptible and inauspicious occurrence.

3 It had been adopted as a very rare contingency ony once during thousands of Avasarpinis and Utsarpaṇis.

4 Tīrthankaras are invariably born in noble families. Previous to the time of Śramaṇa Bhagavān Mahāvīra, no Tīrthaṅkara was ever born in a low family. All of them were from noble royal families.

On account of his acquisition of an evil Karma of being born in a Nīca gotra (low family) by his proudly boasting of his birth in a very noble family during his third previous Bhava, as Marīci Muni (he being the son of Bharata Cakravartin, a grand–son of Bhagavān Śrī Riṣabha Swāmi (first Tīrthaṅkara and a would–be Tīrthaṅkara himself) Vide Chap VI. Vol I. Part I) and in accordance with the inexorable Law of Karmic Theory, Śramaṇa Bhagavān Mahāvīra suffered numerous hardships by his birth in low families during many future lives, and as a result of a part of that evil Karma

remaining to be experienced, Śramana Bhagavān Mahāvīra had to take the form of a foetus in a low family and remain for 82 days in the womb of Devānandā. During the night of the eighty-third day, the foetus was removed from the womb of Devānandā to the womb of Triśalā ksatriyānī by god Harinegamaisī under orders of Śakrendra.

5 It was done by Śakrendra solely with the object of averting the birth of Śramaṇa Bhagavān Mahāvīra in a low family out of his devotion towards the Lord and it was also his established custom to do so.

6. Had it not been done and recorded, an anomaly-amounting to mentioning an absurd statement i. e. Conception took place in the womb of Devānandā and Triśalā ksatriyāṇi gave birth to the child-would arise.

7 It has been included in Panca Hatthuttare simply as one the events taking place in Uttarāphalguṇi owing to the sameness of the asterism as it also had happened in Uttarā-phālguni.

8. Such an occurrence cannot be considered as one of the most auspicious events of a Tīrthaṅkaras life.

9. The most important auspicious events of the lives of all the Tīrthankaras are five, not six. The dates, times, nakśatras etc. of the five auspicious events are reverently remembered by devout Jains, and fasting, austerities etc, are done with the object of attaining the exalted position acquired by them.

In the commentary by Abhaya Deva Sūri to Yātrā Pancāśaka Grantha by Śrīmān Haribhadra Sūri, in Triśasthi Śalākā Purusa Caritram by Śrīmān Hemchandrācārya Sūri, in Śrī Mahāvīra Cariyam by Śrī Gunacandra Sūri and in many other works the following five most auspisious moments of the life of Śramaṇa Bhagavān Mahāvīra, are mentioned viz 1 च्यवन and गर्भसंक्रम Cyavana and Garbha

samkrama, Descent from deva-loka and taking the form of a foetus on Aśādha Śud 6, 2. जन्म Janma, Birth on Caitra Sud 13. 3 दीक्षा Dīksā, on Mārgaśirṣa Sud 10. 4 केवलं Kevalam, the acquisition of Kevala Jnāna (Perfect Knowledge) on Vaiśākha Sud 10, and 5 मोक्ष Mokṣa, Final Emancipation on Amāvasyā of Kārtika (Āśvina according to Gujarāti Calculation).

If there were any sixth auspicious event, its dates etc. should also have been mentioned. But there being none it is not so recorded in the Siddhāntas.

Page 4 Line चइस्सामि Caissāmi, I will descend etc. Six months previous to the expiry of their term of living as a celestial being, the gods experience several untoward signs viz—

माल्यम्लानिः कल्पवृक्षप्रकम्पः, श्रीह्रीनाशो वाससां चोपरागः ।
दैन्यं तन्द्रा कामरागाङ्गभङ्गौ, दृष्टेर्भ्रान्तिर्वेपथुश्चारतिश्च ॥ १ ॥

1. Mālyāmlāniḥ kalpavṛakṣaprakampaḥ Śrī hrī nāso vāsasām coparāgaḥ;
   Dainyam tandrā kāmarāgaṅgabhaṅgau driṣte r-bhrānti r-vepathuścāratiśca. 1.

Six months previous to the expiry of their term of living as a celestial being, the gods experience the undermentioned signs viz—Withering of (their) wreaths of flowers, shaking of the Kalpa Vrakṣa, loss of prosperity and beauty, discoloration of garments, dejection, lassitude, enjoyment of sensual pleasures, collapse of the body, delusion of eyesight, trembling and discomfort.

But gods who are to be future Tirthaṅkaras possess their full splendour and prosperity even during that period.

चयमाणे न याणइ Cayamāne na yāṇai. He did not know while he was (during the act of) descending as the act of descent lasted only for one moment and also because that knowledge cannot be had in the least, since the apprehension

of Knowledge for chadmastha people-persons who have not reached the state of Perfect Knowledge-extends to an अन्तर्मुहुर्त Antarmuhurta, a period of time lasting from 9 samayas to forty-eight minutes.

ओहीरमाणी ओहीरमाणी Ohiramāṇī ohiramāṇī. Taking short naps periodically.

कल्लाणे Kallaṇe कल्याणानां शुभसमृद्धिविशेषाणां हेतुत्वात् Kalyānānām śubha samriddhiviśesaṇām hetutvat. Being the source of abundance of well-being and prosperity. Or, अथवा कल्यं नीरोगतामाणंति-गमयंतीति तान् Athavā kalyam-nirogatāmānanti gamayantīti tān-Or, which induce health.

Page 6 Line मइपुव्वएणं बुद्धिविण्णाणेण Mai puvvaenam, buddhi viṇṇāṇeṇam-मतिपूर्वेणआभिनिबोधप्रभवेत Mati pūi vena-Ābhinibodha prabhaveta बुद्धिविज्ञानेन मतिविशेष जातौत्पत्तिक्यादि बुद्धिरूपपरिच्छेदेन Knowledge of objects obtained with the help of senses and without their help is called Mati Jnana. The knowledge obtained by correct discrimination of objects known by Mati Jnana is called Buddhi Vijnāna.

अथवा, मतिरप्राप्तविषया बुद्धिः साम्प्रतदर्शिनी ।
अतीतार्था स्मृतिर्ज्ञेया, प्रज्ञा कालत्रयात्मिका ॥ १ ॥

इति वचनात्, बुद्धिः-साम्प्रतदर्शिनी विज्ञानं-पूर्वापरार्थविभावक-मतीतानागतवस्तुविषयं तयो समाहारे बुद्धिविज्ञानेन ।

Athavā, Matirapraāpta visayā, buddhi sāmpratadarśinī,
Atītārthā smritir-jneyā, prajnā kālatrayātmikā.

Iti vacanāt,

Buddhih-Sāmprata darśinī.

Vijnānam-Pūrvā-parārthā vibhāvakamatītanāgata vastu visayam tayo samāhāre buddhirvijnānena.

Mati relates to objects unobtained.
Buddhi „ to existing objects.
Smriti „ to past events
Prajnā „ to objects of the past, present, and future.

Hence, buddhi relates to existing objects and vijñāna relates to the knowledge obtained from past and future events or objects.

N. B.—A large amount of authentic information about the Birth-place, and Date of Birth of Śramaṇa Bhagavān Mahāvīra, and about the social, political, and religious condition of the people of the different kingdoms and small republics into which Bharata-varṣa of his time was divided, and other, materials will be given in Part II of this Volume, which will be published next year.

Corrections.

	Incorrect	Correct
Page 3 line 7	atthame	atthame
Pago 3 line 31	Vimana	Vimāna
Page 6 line 18	mahanie	māhante
Page 8 line 25	Devṅandā	Devānandā
Page 19 Last line	Brāhmaṇi	Brahmaṇa
Page 21 Last line	celesalit	celestial
Page 22 First line	curs	cars
Page 28 line 7	Aigarāṇam	Āigarāṇam
Page 28 line 15	instututer	institutor
Page 35 line 16	chestising	chastising
Page 38 line 17	दश आश्चयाणि	दश आश्चर्याणि
Page 40 last but one	O Ananda!	O Ānanda!
Page 42 line 3	Kevala Jṅana	Kevala Jṅāna
Page 43 line 19	foroibly	forcibly
Page 47 line 4	FVENT	EVENT
Page 48 line 12	dnring	during
Page 50 line 18	famities	families.
Page 57 line 6	Antys	Antyās
Page 62 line 6	nterststo	uterus to
Page 62 line 20	ukkitthāe	ukkitthāe
Page 65 line 24	Forinstance	For instance
Page 77 line 13	Delight ful	Delightful
Page 78 line 12	heanenly	heavenly
Page 87 line 15	motian	motion
Page 89 last line	set	sat
Page 92 line 13	prospreity	prosperity
Page 100 line 24	annointed	anointed
Page 101 line 4	te	to
Page 102 line 14	beheld	behold
Page 120 line 22	sweat-meats	sweet-meats
Page 121 line 7	cotton-sedds	cotton-seeds

To the last line on page 125 add—be embellished with auspicious marks and signs, and on whose body all limb will be well-formed and of full volume, weight, and length.

Page 141 line 6	sinsual	sensual
Page 197 line 10	free blemish	free from blemish
Page 202 line 20	arranjed	arranged
Page 208 line 9	auspucious	auspicious
Page 214 line 19	unparalled	unparalleled
Page 217 line 21	obseisance	obeisance
Page 219 line 6	pospitably	hospitably
Page 226 line 4	should be	should not be
Page 228 line 28	accompanced	accompanied
Page 230 line 1	perk	park
Page 231 line 12	Will done	Well done
Page 234 line 4	appearid	appeared
Page 242 line 20	crowed	crowded
Page 247 line 14	shont	shout
Page 262 line 15	rejoiching	rejoicing

In Preparation.

Sramana Bhagavan Mahavira.

Vol. I. Part II.

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Sramana Bhagavan Mahavira.

Vol. II. Part II.

Contents:-Śramaṇa Bhagavān Mahāvīr's "Vihāra" during the twelve years and a half previous to his acquisition of Kevala Jnāna-Acquisition of Kevala Jnāna near Rijuvālika River-Samavasaraṇa-Dikṣā of eleven Gaṇadharas (Chief disciples)-Śramana Bhagavān Mahāvīr's "Vihāra" during thirty years after the acquisition of Kevala Jnāna. Last Rainy Season at Apāpā Puri (Pava Puri) Nirvāṇa-Kevala Jnāna to Gaṇadhara Bhagavān Indrabhūti Gautama (Śrīmān Gautama Swāmi) Ten Chief Śrāvakas of Śramaṇa Bhagavān Mahāvīra.

Social, political, and religious condition of the people of Bhāratavarsa during the time of Śramana Bhagavān Mahāvīra Jainism in Royal Families-Śramaṇa Bhagavān Mahāvīra's Relations with other Royal Families-Śramaṇa Bhagavān Mahāvira as a religious Preceptor-Jain Philosophy-System of Jaina Siddhāntas-Jaina Logic-Mahāvīra and Buddha etc.

Appendix-1. Birth Place of Śramaṇa Bhagavān Mahāvira.

Appendix-2. Date of Birth of Śramaṇa Bhagavān Mahāvira.

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